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תורת לשון עברי

HEBREW GRAMMAR

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PREFACE.

The number of Hebrew Grammars already published would seem to exceed the scholars studying this language. And yet there are but few which are of real use. Some, like Gesenius, are too large, and are written rather for the scholar than for the student. Others are too meagre to satisfy even the beginner. After having been a teacher of Hebrew for more than thirty years, I believe I have found the middle way. I have omitted the Guttural verbs in my Tables. their deviation being but in the vocalization; but I have added, besides the double anomalous verbs, (*e. g.* פ״נ and ל״ה) the verbs הָיָה, יֵשׁ, לָקַח, הָלַךְ, etc., as it will be seen by glancing at the Tables. And though this work will not be the last, and critics may find fault with this as I have found with others, I believe nevertheless that it will be of great use to the student, even for self-instruction, and facilitate the comprehension of the Word of God revealed for the salvation of men, which is my greatest aim and desire. There are three systems of pronunciation of the Hebrew, viz., Polish, German, and Portuguese. I follow the Polish, because it is the most common among the Jews.

It gives me pleasure to acknowledge that the appearance of this work before the public is chiefly owing to the munificence of the Rev. S. S. Laws, LL.D., President of the State University of Missouri.

ALEXR. MEYROWITZ.

COLUMBIA, Mo., 28th April, 1877.

§ I.—LETTERS.

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1. The Hebrew letters in present use are the square Chaldee, derived from the Palmyrene alphabet, adopted by Ezra. The original Hebrew letters are the Phœnician, found on monuments and the Maccabean coins.

2. All the letters are consonants, except א and ע, also וּ at the beginning of a word, where they serve to express a vowel syllable, *e. g.*, אַהֲרֹן Aharon, אָדָם Odom, עָמָד omod, עָפָר ophor, וּבֵין uvain, וּמִפְּרִי umipri; the vowels are expressed by lines and dots above, below, or within the letters.

N.B.—Hebrew was originally written without vowels, like Arabic and Syriac.

Letters.	*Finals.*	*Number.*	*Hebrew Pronunciation.*	*English Pronunciation.*	*Meaning.*
א		1	אָלֶף	Olaph.	An ox.
ב		2	בֵּית	Baith.	A house.
ג		3	גָּמָל	Gamal.	A camel.
ד		4	דֶּלֶת	Deleth.	A door.
ה		5	הֵא	Hai.	(Doubtful.)
ו		6	וָו	Vav.	A hook.
ז		7	זָיִן	Zayin.	A weapon.
ח		8	חֵית	Chaith.	A hedge.
ט		9	טֵית	Taith.	A serpent.
י		10	יָד	Yod.	A hand.
כ	ך 500	20	כַּף	Kaph.	A palm, paw.
ל		30	לָמֶד	Lomaid.	A goad.
מ	ם 600	40	מַיִם	Maim.	Water.
נ	ן 700	50	נוּן	Nun.	A fish.
ס		60	סָמֶךְ	Somech.	A support.
ע		70	עַיִן	Ayin.	An eye.
פ	ף 800	80	פֶּה	Peh.	A mouth.
צ	ץ 900	90	צָדֵי	Tsodai.	A fish hook.
ק		100	קוּף	Kuph.	A monkey.
ר		200	ראשׁ	Rosh.	A head.
ש		300	שֵׁן	Shain.	A tooth.
ת		400	תָּיו	Thav.	A sign, cross.

3. It will be seen in the above table that five letters assume a different form when at the end of a word, wherefore they are called *finals*. They owe their origin to the time when writing was still done without dividing the words, and to mark the end of a word, *final letters* were introduced. When in process of time the words were divided from one another, all the *finals* were dropped except the five, because they served as numerals for 500. 600, etc.

4. The whole alphabet is primarily divided into two parts: *a*. Radicals, *b*. Serviles.

a. *Radicals* are those letters which are used only for the formation of nouns and verbs, consisting chiefly of three letters, which form the *root* of a noun or verb.

b. *Serviles* are those letters which, besides being used in the formation of nouns and verbs, are also used as prefixes or suffixes to nouns and verbs, to express other parts of speech. These serviles include half the alphabet, and are:

א, when prefixed to a verb in the future tense, denotes the personal pronoun, nominative 1st singular common.

ב prefixed to any word, denotes the prepositions *in*, *by*, or *with*.

ה with a pathach under it (הַ), when prefixed to a noun with a daghesh (*i. e.*, a point) in its first letter, *e. g.*, הַמֶּלֶךְ [or, if the first letter of the noun is one of the Gutturals, ע, ח, ה, א, which cannot take a daghesh,* the prefixed ה is with komats הָ instead of pathach הַ] it denotes the definite article. ה suffixed to the imperative, denotes the precative, *e. g.*, לְכָה, *age*, come now! ה prefixed to the participle of the verb denotes the relative pron. *who*, *that*. ה suffixed to the future 1st sing. or pl. com. denotes the future *optative*. ה profixed to any word with Chatuf Pathach הֲ denotes an *interrogation*, *e. g.*, הֲשֹׁמֵר whether keeping? (Gen. iv. 9), הֲמִן whether from? ה with a Mappik (הּ) suffixed to a noun denotes the posses-

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* The effect of a Daghesh in the middle of a word is to double the letter, but the Gutturals cannot be doubled.

sive pron. 3d pers. fem. sing., *e. g.* זַרְעָהּ her seed (Gen. iii. 15), ה without a Mappik denotes the proposition *to*, *e. g.* סְדֹמָה to Sodom (Gen. xix. 1).

ו at the beginning of any word (except in eleven words, most of them being proper names) denotes the conjunctions: and, but, even, both . . . and.

י prefixed to a verb in the future tense denotes the pers. pron. nom. 3d pers. sing. or plur. Suffixed to a noun it denotes the possessive pron. first. pers. sing. com.

כ prefixed to any word denotes the adverb *like.* ךָ (with a vowel) suffixed to a noun denotes the possessive pron. 2d person masc. sing. Without a vowel, ךְ, poss. pron. 2d pers. fem. singular.

ל prefixed to any word denotes the preposition *to.* Prefixed to the infinitive construct, denotes *in order to.*

מ with a Cheerick under it, prefixed to any word with a Daghesh in its first letter [and if the first letter be a Guttural which cannot take a Daghesh,* the Cheerick is changed into a Tsaireh מֵ] denotes the proposition *from*, *e. g.*, מִשָּׁמַיִם from heaven, מֵאֶרֶץ from earth. ם suffixed to a noun denotes the possessive pron. 3d pers. pl. masc.

נ prefixed to a verb in the future tense denotes pers. pron. nom. 1st pers. plur.

ן suffixed to the 2d and 3d pers. plur. of a verb in future tense, denotes fut. *optative.* Suffixed to a noun, it denotes possessive pron. 3d pers. pl. fem.

ש prefixed to any word, denotes the relative pron. *who*, *which*, *that* [Abbreviation of אֲשֶׁר].

ת. The meanings of this letter, as prefix or suffix, are so multifarious that they cannot be reduced to any short rule.†

5. Secondly the alphabet is divided into classes (commonly in five) according to the organs of speech, *i. e.*,

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* See note to letter ה.

† מ and ת are frequently prefixed to the infinitive construct of verbs, to change them into nouns, *e. g.* מַתָּת from תֵּת, תּוֹשָׁב from יָשַׁב.

Gutturals, . . .	א ה ח ע (ר)
Palatals, ...	ג י כ ק
Linguals, . . .	ד ט ל נ (ר) ת
Dentals (Sibilants) . . .	ז ס צ ש
Labials, ...	ב ו מ פ
Nasals, ...	מ נ

Letters belonging to the same classes may interchange in a word without altering its meaning, *e. g.*, זָעַק or צָעַק, to cry ; צָחַק or שָׂחַק, to laugh ; מָלַט or פָּלַט, to escape.

§ II.—THE VOWELS.

1. Originally, the Hebrew text was written without vowels. Only the three long vowels, ō, ee, and ow, were expressed by the three letters, י ו, (ה) ; א or ה for the long ō, ו for ow, and י for ee. These letters, when serving as vowel bearers, were called vowel letters, but they are frequently omitted. The Massoretes, about the fifth century, invented certain signs, to represent the vowels. They are ten in number ; five long and five short ones.

Long.	Short.
1. ◌ָ Komats,	6. ◌ַ Pathach,
2. ◌ֵ Tsaireh,	7. ◌ֶ Segol,
3. ◌ִי — Cheerik,	8. ◌ִ Cheerik parvum,
4. וֹ — Chowlom,	9. ◌ָ Komats chatuf,
5. וּ — Shuruk,	10. ◌ֻ Kubbuts.*

N. B.—The names of the five long vowels contain all the ten vowels : the vowel in the first syllable being the long, the one in the second its corresponding short vowel.

2. The three long vowels ◌ִי, וֹ, and וּ, may be written with or without the accompanying letter, and yet retain

*1, like o in home ; 2, like a in able ; 3, i in machine ; 4 ow in vow ; 5, u in rule ; 6, a in sharp , 7, e in met ; 8, i in pin ; 9, o in off ; 10, u in full.

their long sound, in which case they are called *long and defective;* while in the other case they are called *long and full.*

N. B.—When וּ is written defective, it is changed into ֻ kubbuts.

3. Hebrew is written and read from right to left, like all Shemitic languages (except Ethiopic); and the consonants are pronounced before the vowels, except the Pathach under ח at the end of a word, *e. g.*, רוּחַ rŭăch, where the vowel is pronounced before the consonant. It is called *Pathach furtive*, because its position and pronunciation are, as it were, illegitimate.

SH'VA.

4. Any letter which has no vowel is marked by a Sh'va שְׁוָא, which is equal to an apostrophe. This mark is, however, omitted at the end of a word, except in the following three cases.

a. When two vowelless letters come to stand at the end of the word, *e. g.* יָרַדְּ *yard*, both are marked with Sh'va.

b. The final ךְ has always a Sh'va בָּךְ *boch.*

c. The pers. pron. nom. 2 pers. fem. אַתְּ *at.*

5. As there is a difference between the pronunciation of a vowelless letter at the beginning of a syllable and a vowelless letter at the end of a syllable; the letter in the first case being vocal, and in the latter case quiescent; the grammarians called the Sh'va which marks a vowelless letter at the beginning of a syllable שְׁוָא נָע Sh'va mobile, *i. e.*, Sh'va vocal; and and the Sh'va which marks a vowelless letter at the end of a syllable שְׁוָא נָח Sh'va quiescent, *i. e.* rest.

6. When one of the gutturals, ע, ח, ה, א is to be pronounced at the beginning or middle of a word without a vowel, it gets half a vowel [composite Sh'va], *viz.* ֳ, ֲ, or ֱ *e. g.* אֲשֶׁר [a]sher, אֱמֶת [e]meth, מַאֲכָל ma[a]chol.

§ III.—DAGHESH.

1. Daghesh, *i. e.*, a point within the letter, is of twofold use:
a. To harden the pronunciations of some letters.
b. To double the letter.

In the first case it is called Daghesh lene, and can occur only in a letter beginning a syllable, and only in the following six letters: תּ, פּ, כּ, דּ, גּ, בּ, (בְּגַד כְּפַת).

2. ב	without	a	daghesh	like	v;	with	it	בּ	like b.
כ	"	"	"	"	ch;	"	"	כּ	" k.
פ	"	"	"	"	ph;	"	"	פּ	" p.
ת	"	"	"	"	th;	"	"	תּ	" t.

The difference in the pronunciation of ג and ד with or without the daghesh is lost.

3. A daghesh in any letter, except the gutturals א, ה, ח, ע and ר, in the middle or at the end of a word, doubles the letter, and is called the daghesh forte.

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§ IV.—ACCENTS.

1. Every word of the Hebrew text in the Old Testament has an accent. These accents have a threefold use.

a. To mark the tone syllable [which in some words gives a different meaning, *e. g.*, בָּאָה she came, בָּאָה she is coming, something like *désert* and desért.]

b. As interpunctuation, in which case it is the most perfect of all known divisions of sentence; and

c. For cantillation of the Bible in public worship.

2. The use of the accents for the first and second purposes causes them to be divided into two parts, viz., disjunctive and conjunctive accents. Those accents which mark the end of a sentence are called disjunctives; and the rest, conjunctives.

3. The forms and names of the accents are: 1 — Zarko, 2 — Segol, 3 — Munach, 4 — R'veei, 5 — Mahapach, 6 — Pashto, 7 — Zokef koten, 8 — Zokef godel, 9 — Mer-

cho, 10 — Tipcho, 11 — Ethnachto, 12 — Pozer, 13 — T'lisho k'tanoh, 14 — T'lisho g'dowloh, 15 — Kadmoh, 16— V'azlo, 17 — Azlo garash,* 18 — Gershajim, 19 — Dargo, 20 — T'vir, 21 — Y'thiv, 22 | — P'ssick, 23 — Siluk,* 23 — Shalsheleth, 25 — Merchoh k'fuloh, 26 — Karne poroh, 27 — Yerach ben yowmow.

Of these 27 accents only No. 3, 5, 9, 13, 15, 19, 25, and 27, are conjunctives; all the rest are disjunctives. The principal disjunctives, a knowledge of which is absolutely necessary for proper reading, are the following: — Reveei, — Tipcho, — Segol, — Zokef katon, — Ethnach, — Siluk, or Soph possuk.

4. When two or three words have but one accent, the words without the accent are joined to the accentuated word by a horizontal line called Makkaf מַקָּף (־).

5. The accent is generally placed on the ultimate, or penultimate syllable; and when a syllable before the accentuated one is to be intoned, it gets a perpendicular line under it, called Metheg מֶתֶג, (*i. e.* a bridle) (—) *e. g.*, אָֽנֹכִי. Even the third vowel before the Metheg takes also a Metheg, *e. g.*, מֵֽאוֹתֹֽתֵיהֶם.

§ V.—ARTICLE.

1. The Hebrew article fully written is הַל, like the Arabic *al;* the ל is, however, always dropped, and the first letter of the noun gets a Daghesh compensative. (For the change of its vowel, see § I., 4, letter ה).

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* To distinguish between — Pashto and — Kadmo, one must be guided by the following accent. So by — V'azlo and — Azlo garesh, by the preceding one.

2. It stands only: *a.* as a definite article, never for the indenite; *b.* as a demonstrative pronoun, thus, *e. g.*, הַלַּיְלָה this ight (Gen. xix. 34.) הַפַּעַם this time (Ex. ix. 27); *c.* as a elative pronoun הֶהָלְכוּא אִתּוֹ who went with him (Josh. x. 24).

3. When one of the letters לְ, כְּ, בְּ, is prefixed to a noun with an article, the whole article disappears, and the prefixed letter takes the vowel of the article. Thus, instead of בְּהַכֶּסֶף it is בַּכֶּסֶף in the silver. בָּהָר for בְּהָהָר in the mountain. לָאָדָם לְהָאָדָם to the man.

4. When the noun has the article, all the following adjectives and pronouns also have the article. If the noun has the article, and the adjective has not, then the adjective is a predicate.

§ VI.—NOUN.

1. The Hebrew noun has two genders, and three numbers. The genders are masculine and feminine; the numbers, singular, plural, and dual. Masculine are:

a. All living beings of male gender, *e. g.* אַבְרָהָם Abraham, אַרְיֵה a lion, אָב a father.

b. All names of nations, *e. g.*, עֲמָלֵק Amalek, גּוֹי a nation, אַשּׁוּר Ashur.

c. All names of seas and rivers, *e. g.*, יַם the sea, נָהָר a river, יַרְדֵּן the Jordan, פְּרָת Euphrates.

d. Names of mountains, *e. g.*, סִנַי Sinai, תָּבוֹר Tabor.

e. Names of months, *e. g.*, חֹדֶשׁ a month, אָבִיב April, יֶרַח a month.

f. The names of metals, *e. g.*, זָהָב gold, כֶּסֶף silver, בַּרְזֶל iron.

N. B.—There is a third gender, which may be called either *e. g.*, בָּקָר cattle, צֹאן sheep.

2. **Feminine nouns are :**

a. All living beings of the female gender, *e.g.*, רָחֵל Rachel, אֵם a mother, פָּרָה a cow.

b. All nouns which end in ָה *e.g.*, בְּרָכָה a blessing; in ַת *e.g.*, דַּעַת knowledge; in ִית *e.g.*, אַחֲרִית the end; in ֶת *e.g.*, עֲטֶרֶת a crown; and in וּת *e.g.*, מַלְכוּת a kingdom.

c. Names of countries and towns, *e. g.*, עִיר a city, כְּנַעַן Canaan.

d. All the members of the body, *e. g.*, יָד a hand, רֶגֶל a foot, אֹזֶן an ear, עַיִן an eye.

3. Nouns of masculine gender form their plural by suffixing the syllable ִים *e. g.* דָּבָר a word, דְּבָרִים words, סוּס a horse, סוּסִים horses. Feminine nouns form their plural by suffixing וֹת, *e. g.* פָּרָה a cow, פָּרוֹת cows, בְּרָכָה a blessing, בְּרָכוֹת blessings, דַּעַת. דֵּעוֹת.

N.B. The learner will observe that nouns ending in ָה lose this termination, and take in its place the plural form וֹת.

4. All nouns which exist by nature or art in pairs, take instead of the plural a dual form, which ends in ַיִם *e. g.*, יָד a hand, יָדַיִם two hands, מֶלְקָחַיִם scales, רֶגֶל a foot, רַגְלַיִם feet.

N. B. When any of the dual nouns assumes either a masculine or a femine plural ending, *e. g.*, יָדוֹת it loses its original meaning. The word יָדוֹת means *handles;* so רְגָלִים means *times.*

5. There are some masculine nouns which have their plural in the feminine termination, *e. g.*, אָב a father, אָבוֹת fathers, מָקוֹם a place, מְקֹמוֹת places; and feminine nouns which have their plural in the masculine termination, *e. g.* דְּבוֹרָה a bee, דְּבוֹרִים bees, נְמָלָה an ant, נְמָלִים ants. Some nouns

take their plural in either gender, *e. g.*, דּוֹר a generation, דּוֹרִים or דּוֹרוֹת generations.

N. B.—Masc. nouns which have feminine pl. terminations, and fem. nouns which have masc. pl. terminations, have their adjectives and verbs according to their natural gender, *e. g.*, הָאָבוֹת טוֹבִים the fathers are good, הַדְּבוֹרִים טוֹבוֹת the bees are good.

6. There are some nouns which exist only in plural form and have no singular, *e. g.*, פָּנִים face, זְקֻנִים old age, נְעוּרִים youth, עֲלוּמִים boyhood. Some nouns have only the singular number, and no plural, *e. g.*, שֶׁמֶשׁ sun, זָהָב gold, קַיִץ summer, אָבָק dust. The last mentioned are mainly collective nouns.

7. Proper nouns, *e. g.*, דָּוִד David, אָדָם Adam, have neither the mark of gender nor number. But when a proper noun stands as family name, or national name, *e. g.*, לֵוִי Levy, מִצְרַיִם Mizraim, Egypt, צִידוֹן Zidon, it takes number and gender, *e. g.*, לְוִיִּם Levites, מִצְרִיּוֹת Egyptian women, צִידוֹן צִידוֹנִים, Zidonians.

§ VII.—CONSTRUCT STATE.

1. When two nouns come together and one belongs to, or is defined by the other, [*i. e.* Genit.] the noun possessing or defining remains unchanged, but the noun possessed or defined undergoes the following changes.

2. *a.* Nouns masc. sing. shorten their syllables when constructed to another noun, *e. g.*, דָּבָר a word, דְּבַר מֹשֶׁה word of Moses, זָקֵן an elder, זְקַן בַּיִת elder of the house, לֵבָב a heart, לְבַב אָדָם the heart of man.

b. Nouns in plural masc. drop the last ם and change the preceding Cheerick (ִ) into Tsaireh (ֵ) *e. g.*, דְּבָרִים words,

דִּבְרֵי מֹשֶׁה words of Moses. זְקֵנִים elders, זִקְנֵי בַיִת the elders of the house.

c. Dual construct drops the last ם and (—ִ) and changes the penultimate (—ַ) into (—ֵ) *e. g.*, עֵינַיִם two eyes, עֵינֵי אִישׁ eyes of man; שְׂפָתַיִם lips, שִׂפְתֵי חָכָם lips of the wise man.

d. Feminine sing. nouns ending in ָה change the ה into ת and the (—ָ) into (—ַ) *e. g.*, חָכְמָה wisdom, חָכְמַת שְׁלֹמֹה wisdom of Solomon, תּוֹרַת מֹשֶׁה the law of Moses.

e. Feminine plural nouns shorten their second vowel, *e. g.*, abs. בְּרָכוֹת, const. בִּרְכוֹת; abs. עֲלָמוֹת, const. עַלְמוֹת.

N. B.—The noun which is defined stands always before the defining noun and takes no article.

§ VIII.—ADJECTIVE.

1. The adjective stands in Hebrew always after the noun, and must agree with the noun in gender and number, as אִישׁ טוֹב a good man; אִשָּׁה טוֹבָה a good woman; בָּנִים טוֹבִים good sons; בָּנוֹת טוֹבוֹת good daughters.

2. An adjective belonging to two or more nouns (also verbs or participles) must be rendered in the plural number; and if one of the nouns be masculine, the adjective, verb, or participle must be in the masculine gender, *e. g.*, וְאַבְרָהָם וְשָׂרָה זְקֵנִים and Abraham and Sarah were old (Gen. xviii. 11).

3. But when the verb stands before the noun, it is not modified by the nouns which follow, *e. g.*, וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ and Adam and his wife hid themselves (Gen. iii. 8), וְלֹא נִמְצָא נָשִׁים יָפוֹת and were not found fine women (Job xlii. 15).

4. When the adjective stands before the noun, or when the noun has an article and the adjective none, the adjective is to be understood as a predicate, *e. g.*, טוֹבָה הָאָרֶץ the land is good, אֶרֶץ טוֹבָה a good land, הָאָרֶץ טוֹבָה the land is

good, הָאָרֶץ הַטּוֹבָה the good land, אֶרֶץ הַטּוֹבָה the *good* land. In the last case the emphasis lies on the adjective.

5. Comparative and superlative of the Hebrew adjectives, verbs, particles, and pronouns are formed in the following manner:

When two nouns are compared in the positive form, the letter כ is prefixed to both nouns, *e. g.*, וְהָיָה כָעָם כַּכֹּהֵן כַּעֶבֶד כַּאדֹנָיו כַּשִּׁפְחָה כַּגְּבִרְתָּהּ. And it shall be as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with the mistress (Is. xxiv. 2). In the comparative, the letter מ with a (—) before the noun with which it is compared, *e. g.*, טוֹב שֵׁם מִשֶּׁמֶן טוֹב וְיוֹם הַמָּוֶת מִיּוֹם הִוָּלְדוֹ. A good name is better than precious ointment, and the day of death than the day of one's birth (Eccl. vii. 1), עָרוּם מִכֹּל more subtile than all (Gen. iii. 1) הַטּוֹבָה מִמֶּנָּה, better than she (Esther i. 19).

The superlative is formed, *a.* by repeating the adjective, *e. g.*, קֹדֶשׁ קָדָשִׁים most holy; *b.* by adding the word מְאֹד, *e. g.*, טוֹב מְאֹד very good; *c.* by putting the article before the adjective, and the letter ב before the noun with which it is compared, *e. g.*, הַיָּפָה בַּנָּשִׁים the most beautiful among the women, הַדַּל בִּמְנַשֶּׁה the poorest in (the tribe of) Menasse.

N. B.—When the superlative is expressed by a verb, the word כֹּל with the prefix מ is put before the noun with which it is compared, *e. g.*, וַיֶּחְכַּם שְׁלֹמֹה מִכָּל־אָדָם And Solomo was wiser than all men.

IX.—PRONOUNS.

1. The Hebrew pronouns are of two kinds:

a. Separable, consisting of distinct words.

b. Inseparable words, *i. e.*, letters suffixed to nouns and verbs.

Separable pronouns are, 1. personal; 2. relative; 3. demon-

strative ; and 4. interrogative. The inseparable pronouns are, 5. possessive ; 6. passive ; both expressed by the letters ה, ו, י, כ, ם, נ, (הַכִּנּוּיִם pronouns) suffixed to nouns and verbs.

2. PERSONAL PRONOUNS.

Inst.	Abl.	Ac.	D.	G.	N.	
בִּי	מִמֶּנִּי	אוֹתִי	לִי	שֶׁלִּי	אֲנִי or אָנֹכִי	1. c. sin.
בְּךָ	מִמְּךָ	אוֹתְךָ	לְךָ	שֶׁלְּךָ	אַתָּה	2. m.
בָּךְ	מִמֵּךְ	אוֹתָךְ	לָךְ	שֶׁלָּךְ	אַתְּ	2. fem.
בּוֹ	מִמֶּנּוּ	אוֹתוֹ	לוֹ	שֶׁלּוֹ	הוּא	3. m.
בָּהּ	מִמֶּנָּה	אוֹתָהּ	לָהּ	שֶׁלָּהּ	הִיא	3. fem.
בָּנוּ	מִמֶּנּוּ	אוֹתָנוּ	לָנוּ	שֶׁלָּנוּ	אֲנַחְנוּ	1. c. pl.
בָּכֶם	מִמֶּכֶם	אֶתְכֶם	לָכֶם	שֶׁלָּכֶם	אַתֶּם	2. m.
בָּכֶן	מִמֶּכֶן	אֶתְכֶן	לָכֶן	שֶׁלָּכֶן	אַתֶּן	2. fem.
בָּהֶם	מֵהֶם	אֶתְהֶם	לָהֶם	שֶׁלָּהֶם	הֵם	3. m.
בָּהֶן	מֵהֶן	אֶתְהֶן	לָהֶן	שֶׁלָּהֶן	הֵן	3. fem.

3. The relative pronoun for all genders and numbers is אֲשֶׁר or שֶׁ, who, that, which.

4. The demonstrative pronoun is:

זֶה this, masculine.	אֵל	}	these,
זֹאת this, feminine.	אֵלֶּה	}	plural com.

זוּ, הַלָּז, that or this, common.

5. The interrogative pronoun is מִי who? (personal), מָה, מַה, מֶה which? (things).

N. B.—The demonstrative pronoun is also used without having its proper signification, *e. g.*, לָמָּה זֶּה אָנֹכִי why am I thus? (Gen. xxv. 22.) קוֹל דּוֹדִי הִנֵּה זֶה בָּא The voice of my beloved! behold, he cometh (Cant. ii. 8).

6. The possessive pronoun is a syllable of one or more letters

suffixed to a noun in singular or plural, to denote whose object it is, *e. g.*, סֵפֶר a book, סִפְרִי my book.

7. The possessive pronominal suffixes are:

To a Singular Noun:

a plural pronoun.					a singular pronoun.				
3. person fem.	3. person masc.	2. person fem.	2. person masc.	1. pers. com.	3. pers. fem.	3. pers. m.	2. pers. fem.	2. pers. m.	1. pers. com.
־ָן	־ָם	־ְכֶן	־ְכֶם	־ֵנוּ	־ָהּ	־וֹ	־ֵךְ	־ְךָ	־ִי

To a Plural Noun.

־ֵיהֶן	־ֵיהֶם	־ֵיכֶן	־ֵיכֶם	־ֵינוּ	־ֶיהָ	־ָיו	־ַיִךְ	־ֶיךָ	־ַי
their	their	your	your	our	hers	his	thine	thine	my

Example to a Masculine Noun.

abs. דָּבָר a word; construct state דְּבַר.

דְּבָרָהּ	דְּבָרוֹ	דְּבָרֵךְ	דְּבָרְךָ	דְּבָרִי
her word	his word	thy word	thy word	my word
דְּבָרָן	דְּבָרָם	דְּבַרְכֶן	דְּבַרְכֶם	דְּבָרֵנוּ
their word	their word	your word	your word	our word

abs. דְּבָרִים words; construct state דִּבְרֵי.

דְּבָרֶיהָ	דְּבָרָיו	דְּבָרַיִךְ	דְּבָרֶיךָ	דְּבָרַי
her words	his words	thy words	thy words	my words
דִּבְרֵיהֶן	דִּבְרֵיהֶם	דִּבְרֵיכֶן	דִּבְרֵיכֶם	דְּבָרֵינוּ
their words	their words	your words	your words	our words

Example to a Feminine Noun.

תּוֹרָה a law; construct state תּוֹרַת.

תּוֹרָתָהּ	תּוֹרָתוֹ	תּוֹרָתֵךְ	תּוֹרָתְךָ	תּוֹרָתִי
her law	his law	thy law	thy law	my law
תּוֹרָתָן	תּוֹרָתָם	תּוֹרַתְכֶן	תּוֹרַתְכֶם	תּוֹרָתֵנוּ
their law	their law	your law	your law	our law

תּוֹרוֹת laws; construct state the same.

תּוֹרוֹתֶיהָ	תּוֹרוֹתָיו	תּוֹרוֹתַיִךְ	תּוֹרוֹתֶיךָ	תּוֹרוֹתַי
her laws	his laws	thy laws	thy laws	my laws
תּוֹרוֹתֵיהֶן	תּוֹרוֹתֵיהֶם	תּוֹרוֹתֵיכֶן	תּוֹרוֹתֵיכֶם	תּוֹרוֹתֵינוּ
their laws	their laws	your laws	your laws	our laws

8. The passive pronouns are the same suffixes as those of the nouns, appended to the verb; in which they are objective, instead of possessive pronouns. A table of them will be found among the verbs.

§ X.—NUMERATION.

1. Numeration is divided in units, tens, hundreds, thousands, etc.; and the letters of the alphabet are used to represent them. (See the alphabet table.) To express 1,000 by letters א with a dot over it א̇ is used, ב̇ 2,000, ג̇ 3,000, ד̇ 4,000, ה̇ 5,000, etc. Thus we now figure the present year of the creation, shortly, ה̇ ת׳ר׳ל׳ז 5637*.

2. Numbers are divided into cardinals and ordinals. The cardinals have masc. and fem. absolute and construct. The ordinal numbers have two genders, but no construct state. The numbers have also pronominal suffixes, *e. g.*, שְׁנֵינוּ us two (Gen. xxxi. 37), שְׁלָשְׁתְּכֶם you three (Numb. xii. 47).

CARDINAL NUMBERS.

Feminine.		Masculine.		
Construct.	Absolute.	Construct.	Absolute.	
אַחַת	אֶחָת	אַחַד	אֶחָד	1.
שְׁתֵּי	שְׁתַּיִם	שְׁנֵי	שְׁנַיִם	2.
שְׁלֹשׁ, שְׁלָשׁ	שָׁלֹשׁ	שְׁלֹשֶׁת	שְׁלֹשָׁה	3.
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבָּעָה	4.
חֲמֵשׁ	חָמֵשׁ	חֲמֵשֶׁת	חֲמִשָּׁה	5.
שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שִׁשָּׁה	6.
שְׁבַע	שֶׁבַע	שִׁבְעַת	שִׁבְעָה	7.
שְׁמֹנֶה	שְׁמוֹנֶה	שְׁמֹנַת	שְׁמוֹנָה	8.
תְּשַׁע	תֵּשַׁע	תִּשְׁעַת	תִּשְׁעָה	9.
עֶשֶׂר	עֶשֶׂר	עֲשֶׂרֶת	עֲשָׂרָה	10.

* To find the year of the Jewish calendar, you have but to subtract 240 from the Christian era, thus: 1877 240—1637, and add 4000—5637.

4. From ten to twenty, the number ten has its proper gender termination, viz.: masc. without ָה— and fem. with ָה—. Some of the units stand in the absolute and some in construct state.

FEMININE.	MASCULINE.	
אַחַת / עַשְׁתֵּי } עֶשְׂרֵה	אַחַד / עַשְׁתֵּי } עָשָׂר	11.
שְׁתַּיִם / שְׁתֵּי } עֶשְׂרֵה	שְׁנַיִם / שְׁנֵי } עָשָׂר	12.
שְׁלשׁ עֶשְׂרֵה	שְׁלשָׁה עָשָׂר	13.
אַרְבַּע עֶשְׂרֵה	אַרְבָּעָה עָשָׂר	14.
חֲמֵשׁ עֶשְׂרֵה	חֲמִשָּׁה עָשָׂר	15.
שֵׁשׁ עֶשְׂרֵה	שִׁשָּׁה עָשָׂר	16.
שְׁבַע עֶשְׂרֵה	שִׁבְעָה עָשָׂר	17.
שְׁמוֹנֶה עֶשְׂרֵה	שְׁמוֹנָה עָשָׂר	18.
תְּשַׁע עֶשְׂרֵה	תִּשְׁעָה עָשָׂר	19.

N. B.—It will be observed that number 11, m. as well as fem., is used only in the construct state; 12, in construct as well as in absolute state. From 13 to 19, inclusive, the masc. in absolute, the fem. in constr.

5. The numbers 20 to 90 are formed by ִים— suffixed to עֶשֶׂר in the number 20, and the same suffix ִים— to the constr. masc. unit numbers, *e. g.*, שְׁלשִׁים 30, אַרְבָּעִים 40. If a unit is added, the unit is used in the absolute with the ו conjunctive, *e. g.*, אֶחָד וְעֶשְׂרִים 21, אַרְבָּעָה וַחֲמִשִּׁים 54, etc.

6. The hundreds have always the feminine termination: מֵאָה 100, plural מֵאוֹת; the units which number the hundreds are the same as are used in the fem. cardinal numbers from 13 to 19, *e. g.*, שְׁלשׁ מֵאוֹת 300. The thousands have the masc. termination, *e. g.*, אַרְבַּעַת אֲלָפִים 4,000, שֵׁשֶׁת אֲלָפִים 6,000.

N. B.—Two hundred, two thousand, and two ten thousands

take the dual form, *e. g.*, מָאתַיִם 200, אַלְפַּיִם 2,000, רִבּוֹאתַיִם 20,000. רְבָבָה, plural רְבָבוֹת, means, a great multitude; רִבּוֹא 10,000, plural רִבּוֹאת.

7. The ordinal numbers are in all cases like the adjective, and have both numbers and genders; they must agree with the noun.

FEMININE.		MASCULINE.		
Plural.	Singular.	Plural.	Singular.	No.
רִאשׁוֹנוֹת	רִאשׁוֹנָה	רִאשׁוֹנִים	רִאשׁוֹן	1st.
שֵׁנִיּוֹת	שֵׁנִית	שֵׁנִיִּים	שֵׁנִי	2d.
שְׁלִישִׁיּוֹת	שְׁלִישִׁית	שְׁלִישִׁים	שְׁלִישִׁי	3d.
רְבִיעִיּוֹת	רְבִיעִית	רְבִיעִים	רְבִיעִי	4th.
חֲמִישִׁיּוֹת	חֲמִישִׁית	חֲמִישִׁים	חֲמִישִׁי	5th.
שִׁשִּׁיּוֹת	שִׁשִּׁית	שִׁשִּׁים	שִׁשִּׁי	6th.
שְׁבִיעִיּוֹת	שְׁבִיעִית	שְׁבִיעִים	שְׁבִיעִי	7th.
שְׁמִינִיּוֹת	שְׁמִינִית	שְׁמִינִים	שְׁמִינִי	8th.
תְּשִׁיעִיּוֹת	תְּשִׁיעִית	תְּשִׁיעִים	תְּשִׁיעִי	9th.
עֲשִׂירִיּוֹת	עֲשִׂירִית	עֲשִׂירִים	עֲשִׂירִי	10th.

N. B.—From 10 upward the cardinal and ordinal numbers are the same.

8. The fractional number are from three to ten, inclusive, the same as the ordinal numbers sing. fem. *Half* is expressed by חֲצִי, חֵצִי, מַחֲצִית.

§ XI.—THE VERB.

1. The Hebrew verb consists of three radical letters; and where these three letters are written and pronounced as con sonants, through all paradigms and tenses, it is called a *regular verb.* But when any one of the three radical letters is either omitted or not pronounced, it is an *irregular verb.* The irregular verbs are of two classes:

a. Imperfect, *i. e.*, when one letter is omitted.

b. When the letters are all written, but not pronounced which are called quiescent verbs. (For particulars see § XI. 2.)

2. The Hebrew verb has 7 voices, or paradigms.

1. פָּעַל (he wrought) or קַל (light), because this voice is unburdened by any additional letter or daghesh, denotes the simple *active*.

2. נִפְעַל (he was wrought upon) characterized by a prefixed נ or by a daghesh in the first radical letter, denotes the simple *passive*.

N. B.—The Nifal form cannot be made of *intransitive* verbs, yet it can stand as a *deponent*, signifying Kal, *e. g.*, נִלְחַם he warred, fought, נִשְׁעַן he leaned. Such verbs have generally no Kal form at all. In some verbs Kal and Nifal have the same meaning, *e. g.*, הָלַךְ, נֶהֱלַךְ he went, קָרַב and נִקְרַב he approached, חָלָה, נֶחֱלָה he was sick. In some verbs Nifal has the meaning of the Hithpael, *i. e.*, reflective, *e. g.*, יִפָּרֵד he will divide himself, etc.

3. פִּעֵל (he wrought diligently) characterized by a daghesh in the second radical, denotes the intensive active.

N. B.—When Piel is made of a verb which is in Kal intransitive, it denotes in Piel the transitive, *i. e.*, שָׂמַח to be glad, שִׂמַּח he made glad. In some verbs the Piel has the opposite meaning of Kal, *e. g.*, סָקַל he stoned, סִקֵּל he removed the stones.

4. פֻּעַל (he was diligently wrought upon) characterized by a shooruck ֻ, under the first radical, and a daghesh in the second radical, denotes the intensive passive.

N. B.—Some verbs have their active in Kal, and their passive in Pual, *e. g.*, רָחַץ he washed, רֻחַץ he was washed. In the same way we find verbs which have their active in Piel, and

their passive in Nifal, *e. g.*, נִחַם he comforted, הִנָּחֵם to be comforted. (Psalm lxxiii. 3.)

5. הִפְעִיל (he caused another to work), characterized by הִ prefixed and a י between the second and third radicals, denotes causative active.

N. B.—There are some verbs used only in Hifil form, *e. g.*, הִשְׁכִּים to rise early, הִבִּיט he looked, הִכָּה he smote, הִשְׁלִיךְ he cast down.

6. הָפְעַל (he was caused to work). It is characterized by הָ prefixed, and denotes the causative passive.

7. הִתְפַּעֵל (he wrought on himself), characterized by הִתְ prefixed and a daghesh in the second radical, denotes the reflexive. Some verbs have in Hithpael the same meaning as in Kal, *e. g.*, הִתְהַלֵּךְ and הָלַךְ he went, הִתְקוֹמֵם, קוּם, to arise against one.

2. When the first radical is one of the letters, שׂ, שׁ, ס, the characteristic ת of Hithpael changes its place with the first radical, as הִסְתַּכֵּל "he feigned himself drunk," for הִתְסַכֵּל; הִשְׁתַּמֵּר "he guarded himself," for הִתְשַׁמֵּר, for euphony's sake.

3. When the first radical is ד, ט, or ת, the characteristic ת is omitted, and compensated by a daghesh in the first radical, *e. g.*, אֲדַּמֶּה, for אֶתְדַּמֶּה, הִטַּהֵר, for הִתְטַהֵר.

4. The Hebrew verb is varied by moods, tenses, numbers, persons, and genders. There are three moods: 1. The *indicative*, describing the action as done with certainty, *e. g.*, לָמַדְתָּ thou hast learned. There is, however, also a conjunctive, which is chiefly formed by the words, לוּ, לוּלֵי, and פֶּן: לוּ יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ "Oh, that Ishmael might live before thee!" (Gen. xvii. 18), פֶּן יִטְרֹף Lest he tear (Ps. vii. 3). 2. The *imperative*, commanding a thing to be done. This mood can

also be made a *precative*, either by suffixing ה *e. g.*, שׁוּבָה Oh, turn! or by adding the particle נָא, *e. g.*, זְכֹר נָא Oh, remember! Sometimes by using both forms together, *e. g.*, הוֹשִׁיעָה נָא Oh, save (Psalm xviii. 25). 3. The *infinitive* mood, simply speaking of an action without any regard to time. It is used sometimes only to give force to an action.

5. The *tenses* in the Hebrew verb are three: The past, or preterit, expressing a thing already done; imperfect and pluperfect are included, and are to be understood by the context of the sentence. 2. The progressive present, of which there are two, the present participle and the past participle. (See table I .) 3. The future, declaring the action yet to be done. The past in the future is expressed by the simple past, *e. g.*, וּמוֹלַדְתְּךָ אֲשֶׁר הוֹלַדְתָּ אַחֲרֵיהֶם but thy chidren which thou shalt have born after them. (Gen. xlv. 6.)

6. The Hebrew verb has three persons:

a. The person speaking.

b. The person spoken to.

c. The person spoken of.

Two genders, masculine and feminine, and two numbers, singular and plural. When anything impersonal is related, the 3d person sing. masc. is used, *e. g.*, וַיֹּאמֶר לְיוֹסֵף and one told Joseph. (Gen. xlviii. 1.)

§ XII.—IRREGULAR VERBS.

1. The first class of the irregular verbs is the *imperfect*. (See § X. 1). Those verbs of which the first radical is נ and י are imperfect, חֲסֵרִים, *i. e.*, the נ and י will be omitted, and the second radical takes then a daghesh, *e. g.*, נָתַן he gave, יִתֵּן he will give; יָצַק he poured, יִצֹּק he will pour.

2. The second class of irregular verbs is called *quiescents*, נָחִים, *i. e.*, the letters are written, but are not pronounced.*

* The Hebrew Grammarians made use of the three letters פ ע ל to designate the three radical letters of any verb. The 1st they call פ, the 2d ע, the 3d ל. So instead of saying: the first radical is א, they say: it is a verb פ"א, etc.

These verbs are:

1. פ"א,	when	the	first	radical	is	א,	*e. g.*	אָכַל
2. פ"י,	"	"	"	"	"	י,	" "	יָשַׁב
3. ע"ו,	"	"	second	"	"	ו,	" "	קוּם
4. ע"י,	"	"	"	"	"	י,	" "	בִּין
5. ל"א,	"	"	third	"	"	א,	" "	מָצָא
6. ל"ה,	"	"	"	"	"	ה,	" "	גָּלָה
7. ע"ע,	when the 2d and 3d letters are the same							סָבַב

3. There is a third class of irregular verbs, called *guttural*, *i. e.*, when one of the radicals is ר, ע, ח, in which case there is caused a deviation from the usual vowel pointing of the verb.

4. Some verbs are quadriliteral, as כִּרְבֵּל to gird, כִּרְסֵם to cut off, פַּרְשֵׁז to expand. Also the piel of some verbs ע"ו and ע"ע appear in quadriliteral form, as טִלְטֵל to prostrate, from טוּל, to throw, שַׁעֲשַׁע to delight, from שָׁעָה, or שָׁעַע.

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§ XIII.—PASSIVE PRONOUNS OF VERBS.

1. The active verb takes a double pronominal suffix, first to denote the number and person, second the objective or accusative case, as they suffer the action of the verb to which they are joined; thus שְׁמַרְתִּיהָ I have kept her, תִּי I, הָ her; תִּי being the agent, הָ the patient. (See Table.)

2. The *infinitive* takes the pronominal suffix of the possessive, as well as the objective, *e. g.*, בְּקָרְאִי in my calling, בְּבָרְחוֹ in his fleeing, בְּהִבָּרְאָם in creating them, לְעָבְדָהּ to work her. The *participle* takes the objective suffix in the like manner.

3. The pronominal objective suffixes are sometimes to be rendered as if they were detached pronouns governed by a preposition understood, thus, נְתַתָּנִי thou gavest *unto* me.

(Josh. xv. 16.) חָנֵּנוּ be favorable *unto* us, יְגֻרְךָ shall dwell *with* thee (Psalm v. 5).

§ XIV.—ADVERBS OR PARTICLES.

1.	אַחַר	after,	takes	the	suffix	of	noun	plural.
	אַיֵּה, אַי	where ?	"	"	"	"	"	"
	אַיִן	not,	"	"	"	"	"	sing.
	אֶל	to, against,	"	"	"	"	"	plural.
	אֶפֶס	none, but	"	"	"	"	"	sing.
	אֵצֶל	near, beside,	"	"	"	"	"	"
	אֵת	with,	"	"	"	"	"	"
	בִּגְלַל	because,	"	"	"	"	"	"
	בֵּין	between,	"	"	"	"	"	"
	בִּלְעָד	besides,	"	"	"	"	"	plural.
	בִּלְתִּי	except,	"	"	"	"	"	sing.
	בַּעֲבוּר	for the sake of	"	"	"	"	"	"
	הֵן	lo, behold,	"	"	"	"	"	"
	זוּלָת	only,	"	"	"	"	"	"
	כְּמוֹ	as, like,	"	"	"	"	"	"
	לְבַד	apart,	"	"	"	"	"	"
	לְמַעַן	because of,	"	"	"	"	"	"
	לְעֻמַּת	opposite,	"	"	"	"	"	"
	לִפְנֵי	before,	"	"	"	"	"	plural.
	מִן	from, out of,	"	"	"	"	"	sing.
	מוּל	opposite,	"	"	"	"	"	"
	נֶגֶד	before, opposite,	"	"	"	"	"	"
	נֹכַח	" "	"	"	"	"	"	"
	סָבִיב	round about,	"	"	"	"	"	plural.

עַד	unto,	takes	the	suffix	of	noun	plural.
עוֹד	yet,	"	"	"	"	"	sing.
עַל	upon,	"	"	"	"	"	plural.
עִם	with,	"	"	"	"	"	sing.
תַּחַת	under, instead,	"	"	"	"	"	"

2. Adverbs or particles which take no suffix: אוֹ or, either; אֲזַי, אָז then, at that time; אֵיךְ, אֵיכָה how; אַךְ only, surely; אָכֵן id.; אֵי, אֵיפֹה, אָנָה where; אוּלַי perhaps, peradventure; אִם if; אוּלָם but; אָן whither; אַיִן nothing; אַף also; כַּאֲשֶׁר as, according; אֲבָל yet; אָמְנָם verily; אַט slowly; אַל not; אִלּוּ if; אָמֵן so be it; בַּל not; בְּלִי without; בָּזֶה here; בְּכָה in that manner; גַּם also; הֵיךְ how; הָלְאָה beyond; הֲלֹם, הֵנָּה hither; חוּץ except; טֶרֶם not yet; יַחְדָּו together; יַעַן because; כְּבָר long ago; כֹּה, כָּכָה so; כִּי or, if, perhaps, because; כֵּן so, thus; כַּמָּה how much; how many; לֹא not; לוּ perhaps; לָמָּה why; לְפָנִים formerly; מְאֹד very; מִבְּלִי without; מַדּוּעַ wherefore; מַהֵר quickly; מְאוּמָה something, anything; מָחָר to-morrow; מַטָּה below; מְעַט a little; מַעַל above; מָתַי when; נָא now; נֶצַח eternal; עַד unto; עֲדֵי id.; עֻמַּת over against; עַתָּה now; עֵקֶב because; פֹּה here; פֶּן lest, that not; פִּתְאוֹם suddenly; קֶדֶם in past time; קָרוֹב closely; רַב much, many; רֶגַע momentary; רֵיקָם emptily; רַק only, but; שָׁוְא vainly; שִׁלְשׁוֹם the day before yesterday; שָׁם there; בְּשֶׁגַּם because of; תְּמוֹל yesterday; תָּמִיד always, continually.

§ XV.—INTERJECTIONS.

Sounds of one or more syllables, used when experiencing joy or pain, are called interjections. They being natural expressions, are almost in all languages the same. When the

expression is of joy, the sounds הֶאָח! הֵדָד! are used; of pain or lamentation the words אַלְלַי! אוֹי! אוֹיָה! אֲהָהּ! הָהּ! הוֹי! אֲבוֹי! are used. For request or petition the words נָא! בִּי! are used.

§ XVI.—SYNTAX.—NOUNS.

1. When several nouns come to stand in a sentence, they are all either alike *i. e.*, subjects or objects, or they are not of the same case. They may be all subjects having the same predicate, *e. g.*, יַעֲקֹב וְכָל־זַרְעוֹ אִתּוֹ: בָּנָיו וּבְנֵי בָנָיו אִתּוֹ בְּנֹתָיו וּבְנוֹת בָּנָיו Jacob and his seed with him: his sons, and his sons' sons with him, his daughters and his sons' daughters (Gen. xlvi. 6, 7). Also as objects, *e. g.*, וַיִּקַּח חֶמְאָה וְחָלָב וּבֶן הַבָּקָר And he took butter and milk and the calf (Gen. xviii. 8). Or all the nouns in the sentence may denote one object, *e. g.*, אֲנָשִׁים חֲכָמִים וּנְבֹנִים וִידֻעִים Wise men and understanding, and known (Deut. i. 13). Lastly one noun may define the other, *e. g.*, בֵּית פַּרְעֹה מֶלֶךְ מִצְרָיִם The house of Paraoh, king of Egypt.

2. When several nouns are in a sentence as subjects, they need not necessarily be of the same gender and number, although they are in the same relation; the verb and adjective are then generally in plural masculine, yet when the verb stands at the beginning, before the nouns, the verb can be in masc. sing., *e. g.*, וְאַבְרָהָם וְשָׂרָה זְקֵנִים בָּאִים בַּיָּמִים Now Abraham and Sarah were old, well stricken with age (Gen. xviii. 11). וַיָּבֹא אַהֲרֹן וְכֹל זִקְנֵי יִשְׂרָאֵל And he came, Aaron and all the elders of Israel (Exod. xviii. 12). Generally the verb is governed by the chief person in the sentence.

3. Sometimes, when the verb stands before the noun, it is regarded as *impersonal*, and agrees with the following noun neither in gender nor in number, *e. g.*, וְלֹא נִמְצָא נָשִׁים יָפוֹת

And it was not found beautiful women (Job xlii. 15), כִּי יִהְיֶה נַעֲרָה if there be a virgin (Deut. xxii. 23).

4. The conjunction of several nouns in the same sentence is done either by placing the ו copulative before every noun, as וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וַחֲמוֹרוֹ and his man-servant, and his maid-servant, and his ox, and his ass (Ex. xx. 14), or before the last noun, as רְאוּבֵן שִׁמְעוֹן לֵוִי וִיהוּדָה Reuben, Simeon, Levy and Jehudah (Ex. i. 2.), or by placing the conjunc. before the second and fourth nouns: דָּן וְנַפְתָּלִי גָּד וְאָשֵׁר Dan and Naphthali, Gad and Asher; and when there are three nouns, only before the last.

5. When several nouns stand in predicate, all must have the same sign, אֶת־קְרָסָיו וְאֶת־קְרָשָׁיו אֶת־בְּרִיחָיו וְאֶת־עַמֻּדָיו וְאֶת־אֲדָנָיו His taches, and his boards, his bars, his pillars, and his sockets (Ex. xxxv. 11). לְךָ וּלְעַבְדְּךָ וְלַאֲמָתֶךָ וְלִשְׂכִירְךָ וּלְתוֹשָׁבְךָ For thee and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee (Levit. xxv. 6). The same is the case with all the propositions.

6. When one object has several adjectives, they must all agree with the object. (See § VIII. 1.) But when the object is constructed to the adjective, it is not modified.

7. Nouns belonging to one subject, which are explanatory of one another, if they stand before the subject, must have the same mark as the subject, *e. g.*, אֶת־בִּנְךָ אֶת־יְחִידְךָ אֶת־יִצְחָק Thy son, thy only one, Isaac (Gen. xxii. 2). אֶל אָחִיךָ אֶל עֵשָׂו to thy brother, to Esau (ibid. xxxii. 6). But when the subject precedes, the other nouns need not stand in the same case, *e. g.*, בְּרָחֵל בִּתְּךָ הַקְּטַנָּה not בְּרָחֵל בִּתְּךָ.

§ XVII.—CONSTRUCT STATE.

1. When any idea is to be expressed in Hebrew by two words, it is formed by the first noun being constructed to the

second. (See § VII. 1). The second noun is then defining the first, as: קִרְיָה a town, שָׂדֶה a field, קִרְיַת מֶלֶךְ royal city, residence, שְׂדֵה הַמַּכְפֵּלָה the Machpelah field. This construct form can occur in an active as well as in a passive subject. Often we find two synonyms in construct state, as יֶרֶק עֵשֶׂב green herb, מְלֶאכֶת עֲבוֹדָה work of labor, מְנָת חֶלְקִי part of my portion.

2. The words אִישׁ, אִשָּׁה, בֵּן, בַּת, בַּעַל, בַּעֲלָה, בָּנִים, בָּנוֹת, אֲנָשִׁים, are often constructed with an abstract, to form an adjective, as אִישׁ תְּבוּנוֹת a wise man, אֵשֶׁת חַיִל a valiant woman, בֶּן־מָוֶת a condemned man (to death) בַּת שָׁנָה a (woman) year old, בֶּן־קֶשֶׁת an arrow (lit. the son of the bow).

3. A noun can be constructed to another noun, adjective and a demonstrative pronoun, as אֶל מְקוֹם זֶה to this place, עֹשֵׂה אֵלֶּה doer of these. It can also be constructed to a numeral, *e. g.*, בֶּן אַרְבָּעִים son of forty (forty years old). The noun can never be constructed to a particle or verb, except by ellipsis, *e. g.*, מְקוֹם אֲשֶׁר אֲסִירֵי הַמֶּלֶךְ אֲסוּרִים שָׁם where it is to be read as מְקוֹם אֲסִירִים אֲשֶׁר also תְּחִלַּת דִּבֶּר ה׳ which is to be read תחלת הַנְּבוּאָה אשר דבר. Also to a particle, when the particle is regarded as a substantive, as וּדְבַר מַה־יַּרְאֵנִי and whatsoever he sheweth me (Numb. xxiii. 3). Neither can a noun be constructed to a noun with a proposition.

4. When a noun is constructed to several nouns, it is repeated when the nouns are of different kinds, but when they are of the same kind, the construct noun is not repeated, *e. g.*, בִּפְרִי בִטְנְךָ וּבִפְרִי בְהֶמְתְּךָ וּבִפְרִי אַדְמָתֶךָ the noun is every time repeated; אֶרֶץ חִטָּה וּשְׂעֹרָה וְגֶפֶן וּתְאֵנָה וְרִמּוֹן the noun is not repeated.

Often there are several nouns in the construct state, as פְּרִי גֹדֶל לְבַב מֶלֶךְ אַשּׁוּר in which case one noun explains the other, but two or more separate nouns cannot be constructed to one noun. Thus you cannot say: חָכְמַת וּתְבוּנַת אָדָם but must say: חָכְמַת אָדָם וּתְבוּנָתוֹ.

§ XVIII.—PECULIAR USE OF THE NOUN.

1. The Hebrew uses sometimes the same noun twice, either in the same gender and number, or in different numbers. If it is used in the same number, it has the significance of *every one*, as, אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל *every* man of the house of Israel, יוֹם יוֹם *every* day, daily. Secondly, *emphasis*, as צֶדֶק צֶדֶק תִּרְדּוֹף Righteousness, righteousness follow. מִזְבֵּחַ מִזְבֵּחַ O altar, altar! (1 Kings xiii. 2). When two nouns are united by ו conjunctive it signifies a diversity between the two nouns, as מְדִינָה וּמְדִינָה כִּכְתָבָהּ וְעַם וָעָם כִּלְשׁוֹנוֹ This land and that land as it writes, and one people or another people as it speaks (Esth. i. 22). בְּלֵב וָלֵב יְדַבֵּרוּ with a double heart do they speak. But when the first noun is in singular and the second in plural, it denotes the superlative, as מֶלֶךְ מְלָכִים king of kings, *i. e.*, the highest king, likewise קֹדֶשׁ קָדָשִׁים holy of holiness, *i. e.*, the most holy (See § VIII. 5).

§ XIX.—RELATION OF THE ADJECTIVE, ADVERB AND VERB TO THE NOUNS.

1. The verb, adverb, and adjective must agree with the noun in gender and number (See § VIII. 1). And in construct state the adverb or adjective must agree with the noun constructed, as יִרְאַת י״י טְהוֹרָה the fear of the Lord is pure. The adverb טְהוֹרָה is therefore fem. because the construct יִרְאַת is fem.

2. When several nouns of various genders belong to one verb, the verb is used in the gender of the most prominent noun, *e. g.*, וַתִּכְתֹּב אֶסְתֵּר הַמַּלְכָּה וּמָרְדֳּכַי הַיְּהוּדִי And *she* wrote Esther the queen and Mordechai the Jew (Esth. ix. 20), Esther being the chief person. הַחָכְמָה וְהַמַּדָּע נָתוּן לָךְ Wisdom and knowledge is granted unto thee (2 Chron. i. 12). The second noun מַדָּע being of a higher degree, the verb agrees with in.

3. Sometimes the noun is in plural and the verb in singular, and this for two reasons. 1) Because there is an ellipsis, as וְיָשָׁר מִשְׁפָּטֶיךָ where it is to be understood, כָּל אַחַת כָּל אַחַת מִמִּשְׁפָּטֶיךָ יָשָׁר also בָּנוֹת צָעֲדָה is כָּל אַחַת מִבָּנוֹת צָעֲדָה 2) Lies it in the imagination of the writer, seeing each of the בָּנוֹת singly mounting the wall (Gen. xlix. 22).

4. Where the noun constructed has the same meaning as the noun to which it is constructed, or where one noun can be left out entirely, the verb agrees with the second noun, as נֶגַע צָרַעַת כִּי תִהְיֶה When the plague of leprosy will be (Lev. xiii. 9). The noun נֶגַע though it is masc., the verb is yet in fem. תִהְיֶה, because the nouns could be inverted, or the first noun left out altogether. So in וְצַפַּחַת הַשֶּׁמֶן לֹא חָסֵר Neither did the cruse of oil fail (1 Kings xvii. 16); the construct צַפַּחַת feminine, yet the verb חָסֵר in masc., because it refers to the *oil*, not to the cruse.

5. The adverb and adjective belonging to a *collective* noun, can be in sing. as well as in plur. It is in sing. when it refers to the whole, as עַם גָּדוֹל וָרָב A people great and many (Deut. iii. 21), but in plur. when it refers to each individual, as וְהָעָם עָלוּ מִן הַיַּרְדֵּן And the people came up out of Jordan (Josh. iv. 19), where every individual is meant.

6. Some nouns have only the pl. number, as פָּנִים face,

חַיִּים life, מַיִם water, שָׁמַיִם * and the verb, adverb, or adjective belonging to them are to be always in plural. The nouns אָדוֹן and בַּעַל often come to stand in plural, whilst the verb and adjective stand in singular, as אֲדֹנִים קָשֶׁה a cruel lord (Is. xix. 4), וְלֻקַּח בְּעָלָיו.

§ XX.—PRONOUNS.

1. The personal pronouns in Hebrew are either separable words, or letters added to the verb (See § IX. 1). But sometimes they are both used together, as אָנֹכִי אֶשְׁבַּע, כַּרְמִי שֶׁלִּי, וְאַתָּה אָמַרְתָּ my own vineyard.

2. Often the pronouns, in such a case, are changed, *e. g.*, יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ Judah, thy brethren shall praise thee (Gen. xlix. 8), where it ought to be אוֹתְךָ יוֹדוּךָ, or וּפִגְרֵיכֶם אַתֶּם And your carcases (Numb. xiv. 32), where it should be וּפִגְרֵיכֶם שֶׁלָּכֶם. Sometimes they stand even double, *e. g.*, וְהִיא גַם הִוא אָמְרָה And she, even she said (Gen. xx. 5), הֵם הֵם גּוֹרָלֵךְ they, they are thy lot (Is. lvii. 6), for emphasis' sake.

3. The personal pronoun dative לִי, לְךָ, etc., is sometimes used without denoting the dative case, as אָשׁוּבָה לִּי I will return (Numb. xxii. 34). אִם לֹא תֵדְעִי לָךְ······צְאִי לָךְ

* I give it according to the general idea of the Hebrew Grammarians, but I believe that the nouns מים, חיים and שמים are rather in Dual form, and that for certain reason. Of מים we read (Gen. i. 7) that it was divided into two parts. Of חיים we know that it is divided into two parts, viz., the life here and hereafter. Also שמים which means sky, and is derived from שָׁם there, space, is in dual, meaning the two hemispheres. The Kabbala says: אֵין סוֹף כַּד סָלִיק בִּרְעוּתֵהּ לְאַחֲוָיָה שְׁלִימוּתֵהּ וּלְאֵיטָבָה בֵּהּ פָּנָה אֲתַר When the Infinite intended to shew his perfection, and to do good by it, he made a *place*, etc. The place must be in existence, before anything existing can be. Hence "In the beginning God created heaven, *i. e.*, *space*, and the earth."

If thou knowest not......go (Cant. i. 8). Yet even here, where the particle seems to be superfluous, it denotes that the action is to the advantage of the subject.

4. The demonstrative pronoun זֶה m., זֹאת f., אֵלֶּה pl. c., denotes some person or thing which is present, or by relation we have become aquainted with it, as if it were present, as אֶל הַנַּעַר הַזֶּה הִתְפַּלָּלְתִּי for this child I prayed (Sam. i. 27), זֹאת מָצָאנוּ this we found (Gen. xxxvii. 32). The pron. הַלָּז, הַלָּזֶה are used for a present object at a distance: מִי הָאִישׁ הַלָּזֶה Who is *that* man? (Gen. xxiv. 65). The demonstrative זֶה generally stands for concrete nouns, זֹאת for abstract nouns.

5. Also with these pronouns, as with the verbs, there is a repetition, when they are connected by the copulative ו, which denotes a diversity, as זֶה אֹמֵר בְּכֹה וְזֶה אֹמֵר בְּכֹה: One said on this manner, and another said on that manner (1 Kings xxii. 20). Also אֵלֶּה בָרֶכֶב וְאֵלֶּה בַסּוּסִים These in chariots, and those in horses (Ps. xx. 8). The personal pronoun is also sometimes used as a *demonstrative*, as הוּא מֹשֶׁה וְאַהֲרֹן These are Moses and Aaron (Exodus vi. 27). We often also find the personal and demonstrative pronouns together, or two demonstratives (but in which case the second is always הוּא or הֵם) together, as אָנֹכִי אָנֹכִי הוּא מֹחֶה פְשָׁעֶיךָ I, even I, am he that blotteth out thy transgressions (Is. xliii. 25). אֵלֶּה הֵם מוֹעֲדָי These are my feasts (Lev. xxiii. 2). The second pronoun in these cases is always explanatory of the first.

6. The demonstrative pronouns must also agree with the noun constructed, like the adjective (See § XVIII. 1). When, however, the noun to which it is constructed, is the chief noun, the demonstrative agrees with it, and not with the construct, as בְּסֵפֶר הַתּוֹרָה הַזֹּאת In the book of this law (Deut. xxviii. 61). The demonstrative can also take a preposition when a noun is implied by it, as בָּזֶה in this place (Gen. xlviii. 9).

Also (Ps. xxvii. 3) בְּזֹאת אֲנִי בוֹטֵחַ In this will I be confident; בַּדָּבָר הַזֹּאת is to be understood.

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§ XXI.—RELATION OF THE VERB.

1. The verb usually precedes the noun, וַיֹּאמֶר מֹשֶׁה And said Moses. When, however, the emphasis, or stress, is put on the noun, it will precede the verb, as וְשָׂרָה שֹׁמַעַת And Sarah was hearing (Gen. xviii. 10), וּפַרְעֹה הִקְרִיב And Pharaoh drew nigh (Exod. xiv. 10). When two verbs refer to one noun, the noun stands between the verbs, as וַיֶּאֱהַל אַבְרָם וַיֵּשֶׁב And Abram removed his tent....and dwelt (Gen. xiii. 18). Where several verbs refer to one noun, the noun stands either after the first or after the last verb.

2. In Hebrew, like in most ancient languages, the second person is addressed in sing. only; if the word *Lord* is added, the verb is put in 3d pers. sing., as אֲדֹנִי שָׁאַל My lord has asked (Gen. xliv. 19), יֵרֶא פַרְעֹה Let Pharaoh look out (ibid. xli. 33). The word אָדוֹן or מֶלֶךְ is here to be understood.

3. The verb has three *tenses* (See § X. 5), past, progressive present, and future. The past may imply imperfect, as (Gen. xxi. 1): וַה' פָּקַד אֶת־שָׂרָה And God visited Sarah. Again פָּקַד עֲוֹנֵךְ בַּת אֱדוֹם He has visited thine iniquity, O daughter of Edom (Lam. iv. 22)—and pluperfect, when it follows a perfect, as כִּי שָׁמְעָה······כִּי־פָקַד For she heard......that he had visited (Ruth i. 6). In prophetic language, the past is used for the future, as לְזַרְעֲךָ נָתַתִּי instead of לְזַרְעֲךָ אֶתֵּן (Gen. xv. 18). Thus it is sometimes used for the present, as וְאַתֵּנָה יְדַעְתֶּן for וְאַתֵּנָה יוֹדְעוֹת.

4. The Hebrew language, properly speaking, has no present tense (and in fact, time being transient, cannot have a present). It combines, however, past and future, and forms a present, as

הִנֵּה אָנֹכִי הוֹלֵךְ לָמוּת Behold! I am going (all the time) to die (Gen. xxv. 32). This tense is formed by the participle with the personal pron. nom. before it.

5. This form sometimes also stands for the future, as הִנְנִי מֵבִיא Behold, I shall bring (Gen. vi. 17). Also when an action appears as present, it is used in this form, as וּפַרְעֹה חֹלֵם And Pharaoh was dreaming (Gen. xlviii. 1). When an action which is often repeated is described, the future is used instead of the past, as כָּכָה יַעֲשֶׂה אִיּוֹב So used Job to do (Job i. 5). The same is the case with an action which is entirely independent of time, as בֵּן חָכָם יְשַׂמַּח אָב A wise son makes glad a father (Prov. x. 1).

6. The *Infinitive* gives an abstract idea of the action, as הָלוֹךְ to go, הַכּוֹת to smite; independent of time and person But it may take the prepositions מ, כ, ל, ב, as בַּהֲלוֹךְ in going, כַּהֲלוֹךְ like going, לַהֲלוֹךְ to go (*i. e.*, in order to go), מֵהֲלוֹךְ from going. It is treated like a noun. It is also placed before the past or future to imply a certainty, as פָּקֹד יִפְקוֹד he will surely visit (Gen. l. 24). When the *infinitive* is joined to the *imperative* or participle, it takes the second place, as שִׁמְעוּ שָׁמוֹעַ Hear ye indeed! (Is. vi. 9), הוֹלְכִים הָלוֹךְ Still went on (2 Kings ii. 11).

7. The *infinitive Kal*, which is the easiest to be pronounced, is, when in itself without meaning, as above, placed before any other *paradigm* of the same verb, as טָרֹף טֹרַף where the first is in Kal, the second in Pual; גָּנֹב יִגָּנֵב the first Kal, the second Niphal; קַטֵּר יַקְטִירוּן is the first in Piël (but as it is not used in Kal, the Piël stands for Kal) and the second in Hiphil. As the *infinitive* is to be regarded as an abstract noun, it is sometimes interchanged with the participle, as וּמִסְפָּר אֶת רֹבַע יִשְׂרָאֵל And number a fourth part of

Israel (Num. xxiii. 10), instead of קְנֵה חָכְמָה, וְלִסְפּוֹר for קִנְיַן חָכְמָה.

8. The *imperative* mood (See § X. 4) can only be used in the affirmative command; when in the negative, the future with the adverb לֹא or אַל is used, as לֹא תִזְכְּרוּ remember not, אַל תֵּלַכְנָה do not go! etc. The *imperative* also can only be used in *active*, not in *passive* voice; but in Niphal, which is properly a deponent verb and has the same meaning as Kal, the *imperative* is used.

9. The *future* proper has one form (See Tab. of the verb). The Hebrew uses, however, a commanding *future* (jussive) and that by omitting the quiescent letter of the *future* * (apocap.), and a future *optative*, which expresses a wish. The commanding form, as יַמְטֵר he shall (not will) rain (Psalm xi. 6), יְהִי it shall be; or, let there be! is of frequent occurrence. The future *optative* is formed by suffixing ה to the first pers. sing. and pl., and a ן to the second and third pers. plural masc. אֵלְכָה I will go, נֵלְכָה we will go, יֵלְכוּן they will go, תֵּלְכוּן you will go.

§ XXII.—VAV CONJUNCTIVE.

1. The letter ו at the beginning of a word (except eleven words, most of which are proper nouns) with a Sh'va (ְ) used before a letter with a Sh'va, or a letter of its own class פּ, מ, בּ, is the equivalent of the conjunction *and*.

2. The copulative, by *way of explanation*, as בְּרָמָה וּבְעִירוֹ in Ramah, even in his own city (1 Sam. xxviii. 3). So עִיר וְקַדִּישׁ a watcher (*i. e.*, an angel) even a holy one (Dan. iv. 10).

3. As an adversative—*but*—like the adverb אֲבָל as לֹא אֲדֹנִי וַעֲבָדֶיךָ Not so, my lord, but thy servants (Gen. xlii. 10).

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* Hence this *future* is found in the regular verb in Hiphil, and in verbs ל"ה in all the paradigms.

4. As an apodosis *thou*, as וְצָמִית וְהָלַכְתְּ אֶל הַכֵּלִים And when thou art athirst, then go to the vessels (Ruth ii. 9). The like adverb is אָז or אֲזַי.

5. As the adverb אַף גַּם although, *yet*, as כִּי אֶת־חַנָּה אָהֵב וַיי סָגַר רַחְמָהּ For he loved Hannah, yet the Lord had shut up her womb (1 Sam. i. 6).

6. As *adæquationis*, *so, just so*, adverb כֵּן, As מַיִם קָרִים עַל נֶפֶשׁ עֲיֵפָה וּשְׁמוּעָה טוֹבָה מֵאֶרֶץ מֶרְחָק As cold water to a thirsty soul, so is good news from a far country (Proverb xxv. 25).

7. As a *disjunctive* (See § XVII. 1), *e. g.*, וּמַכֵּה אָבִיו וְאִמּוֹ And he that smites his father, or his mother (Exod. xxi. 15), like adverb אוֹ.

8. As *inferential*, like the adverb לְמַעַן in order that, as לֹא יַרְבֶּה לּוֹ סוּסִים וְלֹא יָשִׁיב He shall not multiply to himself horses, *that* he cause to return, etc. (Deut. xvii. 16). When doubled וְ····וְ it signifies *both*.... *and*, as וְלַגֵּר וְלָאֶזְרָח.

9. As *conclusive*, like the adverb לָכֵן therefore, as יַעַן מָאַסְתָּ אֶת־דְּבַר יי וַיִּמְאָסְךָ מִמֶּלֶךְ Because thou hast rejected the word of God, therefore God has rejected thee from being king (1. Sam. xv. 23).

10. As ו conversive, viz., when ו with a Sh'va (וְ) is prefixed to the past tense, it means the future, and when a ו with a Pathach or a Komats (וַ, וָ), is prefixed to the future it denotes the past, as וְאָמַר and he will say, וַיֹּאמֶר and he said. This holds good only in the *narrative* style; but not otherwise, as וְיַפְקֵד and he shall appoint (Esther ii. 3).

Note.—The root of the Hebrew Verb, consisting of three radicals, being found, without any prefix or suffix, in the 3d person masculine singular of the past tense, the conjugation of the verb therefore begins with the 3d pers. masc. sing. of that tense.

TABLE I.—FIRST PARADIGM פָּעַל OR קַל.

Femin.	Com.	Masc.		
לָמְדָה		לָמַד	3.	sing.
לָמַדְתְּ		לָמַדְתָּ	2.	
	לָמַדְתִּי		1.	
	לָמְדוּ		3.	pl.
לְמַדְתֶּן		לְמַדְתֶּם	2.	
	לָמַדְנוּ		1.	

Participle Present Active.

Femin.		Masc.			
	אָנֹכִי		אָנֹכִי	1.	sing.
לוֹמֶדֶת	אַתְּ	לוֹמֵד	אַתָּה	2.	
	הִיא		הוּא	3.	
	אֲנַחְנוּ		אֲנַחְנוּ	1.	pl.
לוֹמְדוֹת	אַתֶּן	לוֹמְדִים	אַתֶּם	2.	
	הֵן		הֵם	3.	

Participle Present Passive.

Femin.		Masc.			
	אָנֹכִי		אָנֹכִי	1.	sing.
לְמוּדָה	אַתְּ	לָמוּד	אַתָּה	2.	
	הִיא		הוּא	3.	
	אֲנַחְנוּ		אֲנַחְנוּ	1.	pl.
לְמוּדוֹת	אַתֶּן	לְמוּדִים	אַתֶּם	2.	
	הֵן		הֵם	3.	

Future Tense.

Fem.	Com.	Masc.	
	אֶלְמוֹד		1. sing
תִּלְמְדִי		תִּלְמוֹד	2.
תִּלְמוֹד		יִלְמוֹד	3.
	נִלְמוֹד		1. pl.
תִּלְמוֹדְנָה		תִּלְמְדוּ	2.
תִּלְמוֹדְנָה		יִלְמְדוּ	3.

Future Optative.

Fem.	Com.	Masc.	
	אֶלְמְדָה		1. sing.
תִּלְמְדִי		תִּלְמוֹד	2.
תִּלְמוֹד		יִלְמוֹד	3.
	נִלְמְדָה		1. pl.
תִּלְמוֹדְנָה		תִּלְמְדוּן	2.
תִּלְמוֹדְנָה		יִלְמְדוּן	3.

Infinitive.

לָמוֹד	abs.
מִלְמוֹד , לִלְמוֹד , כִּלְמוֹד , בִּלְמוֹד , לְמוֹד	cons.

Imperative.

Fem.	Masc.	
לִמְדִי	לְמוֹד	2. sing.
לְמֹדְנָה	לִמְדוּ	2. pl.

PARADIGM נִפְעַל.

Past.

Fem.	Com.	Masc.	
	נִלְמַדְתִּי		1. sing.
נִלְמַדְתְּ		נִלְמַדְתָּ	2.
נִלְמְדָה		נִלְמַד	3.
	נִלְמַדְנוּ		1. pl.
נִלְמַדְתֶּן		נִלְמַדְתֶּם	2.
	נִלְמְדוּ		3.

Participle Passive.

נִלְמָדָה	אָנֹכִי	נִלְמָד	אָנֹכִי	1. sing.
	אַתְּ		אַתָּה	2.
	הִיא		הוּא	3.
נִלְמָדוֹת	אֲנַחְנוּ	נִלְמָדִים	אֲנַחְנוּ	1. pl.
	אַתֶּן		אַתֶּם	2.
	הֵן		הֵם	3.

Future Tense.

Fem.	Com.	Masc.	
	אֶלָּמֵד		1. sing.
תִּלָּמְדִי		תִּלָּמֵד	2.
תִּלָּמֵד		יִלָּמֵד	3.
	נִלָּמֵד		1. pl.
תִּלָּמַדְנָה		תִּלָּמְדוּ	2.
תִּלָּמַדְנָה		יִלָּמְדוּ	3.

Infinitive.

abs.	הִלָּמוֹד
con.	הִלָּמֵד ، בְּהִלָּמֵד ، כְּהִלָּמֵד ، לְהִלָּמֵד ، מֵהִלָּמֵד

Imperative.

	Masc.	Fem.
2. sing.	הִלָּמֵד	הִלָּמְדִי
2. pl.	הִלָּמְדוּ	הִלָּמֵדְנָה

PARADIGM פִּעֵל.

Past.

	Masc.	Com.	Fem.
1. sing.		לִמַּדְתִּי	
2.	לִמַּדְתָּ		לִמַּדְתְּ
3.	לִמֵּד		לִמְּדָה
1. pl.		לִמַּדְנוּ	
2.	לִמַּדְתֶּם		לִמַּדְתֶּן
3.		לִמְּדוּ	

Participle Active.

	Masc.		Fem.	
1. sing.	אָנֹכִי	מְלַמֵּד	אָנֹכִי	מְלַמֶּדֶת
2.	אַתָּה		אַתְּ	
3.	הוּא		הִיא	
1. pl.	אֲנַחְנוּ	מְלַמְּדִים	אֲנַחְנוּ	מְלַמְּדוֹת
2.	אַתֶּם		אַתֶּן	
3.	הֵם		הֵן	

Future Tense.

Fem.	Com.	Masc.	
	אֲלַמֵּד		1. sing.
תְּלַמְּדִי		תְּלַמֵּד	2.
תְּלַמֵּד		יְלַמֵּד	3.
	נְלַמֵּד		1. pl.
תְּלַמֵּדְנָה		תְּלַמְּדוּ	2.
תְּלַמֵּדְנָה		יְלַמְּדוּ	3.

Infinitive.

לַמֵּד	abs.
מִלַּמֵּד, לְלַמֵּד, כְּלַמֵּד, בְּלַמֵּד, לַמֵּד	con.

Imperative.

Fem.	Masc.	
לַמְּדִי	לַמֵּד	sing.
לַמֵּדְנָה	לַמְּדוּ	pl.

PARADIGM פֻּעַל.

Past.

Fem.	Com.	Masc.	
	לֻמַּדְתִּי		1. sing.
לֻמַּדְתְּ		לֻמַּדְתָּ	2.
לֻמְּדָה		לֻמַּד	3.
	לֻמַּדְנוּ		1. pl.
לֻמַּדְתֶּן		לֻמַּדְתֶּם	2.
	לֻמְּדוּ		3.

Participle Passive.

Fem.		Masc.			
	אָנֹכִי		אָנֹכִי	1.	sing.
מְלֻמֶּדֶת	אַתְּ	מְלֻמָּד	אַתָּה	2.	
	הִיא		הוּא	3.	
	אֲנַחְנוּ		אֲנַחְנוּ	1.	pl.
מְלֻמָּדוֹת	אַתֶּן	מְלֻמָּדִים	אַתֶּם	2.	
	הֵן		הֵם	3.	

Infinitive.*

abs.	לֻמֹּד
con.	לֻמַּד, בְּלֻמַּד, כְּלֻמַּד, לְלֻמַּד, מִלֻּמַּד

No Imperative.

PARADIGM הִפְעִיל.

Past.

Fem.	Com.	Masc.		
	הִלְמַדְתִּי		1.	sing.
הִלְמַדְתְּ		הִלְמַדְתָּ	2.	
הִלְמִידָה		הִלְמִיד	3.	
	הִלְמַדְנוּ		1.	pl.
הִלְמַדְתֶּן		הִלְמַדְתֶּם	2.	
	הִלְמִידוּ		3.	

Participle Active.

Fem.		Masc.			
	אָנֹכִי		אָנֹכִי	1.	sing.
מַלְמֶדֶת	אַתְּ	מַלְמִיד	אַתָּה	2.	
	הִיא		הוּא	3.	
	אֲנַחְנוּ		אֲנַחְנוּ	1.	pl.
מַלְמִידוֹת	אַתֶּן	מַלְמִידִים	אַתֶּם	2.	
	הֵן		הֵם	3.	

Future.

Fem.	Com.	Masc.	
	אַלְמִיד		1. sing.
תַּלְמִידִי		תַּלְמִיד	2.
תַּלְמִיד		יַלְמִיד	3.
	נַלְמִיד		1. pl.
תַּלְמֵדְנָה		תַּלְמִידוּ	2.
תַּלְמֵדְנָה		יַלְמִידוּ	3.

Future Apocap. (Jussive).

Fem.	Com.	Masc.	
	אַלְמֵד		1. sing.
תַּלְמֵד		תַּלְמֵד	2.
תַּלְמֵד		יַלְמֵד	3.
	נַלְמֵד		1. pl.
תַּלְמֵדְנָה		תַּלְמֵדוּ	2.
תַּלְמֵדְנָה		יַלְמֵדוּ	3.

Infinitive.

הַלְמֵד	abs.
הַלְמִיד ، בְּהַלְמִיד ، כְּהַלְמִיד ، לְהַלְמִיד ، מֵהַלְמִיד	con.

Imperative.

Fem.	Masc.	
הַלְמִידִי	הַלְמֵד	2. sing.
הַלְמֵדְנָה	הַלְמִידוּ	2. pl.

PARADIGM הָפְעַל.

Past.

Fem.	Com.	Masc.	
	הָלְמַדְתִּי		1. sing.
הָלְמַדְתְּ		הָלְמַדְתָּ	2.
הָלְמְדָה		הָלְמַד	3.
	הָלְמַדְנוּ		1. pl.
הָלְמַדְתֶּן		הָלְמַדְתֶּם	2.
	הָלְמְדוּ		3.

Participle Passive.

Present.

Fem.		Masc.		
	אָנֹכִי		אָנֹכִי	1. sing.
מָלְמָדָה	אַתְּ	מָלְמָד	אַתָּה	2.
	הִיא		הוּא	3.
	אֲנַחְנוּ		אֲנַחְנוּ	1. pl.
מָלְמָדוֹת	אַתֶּן	מָלְמָדִים	אַתֶּם	2.
	הֵן		הֵם	3.

Future.

Fem.	Com.	Masc.	
	אָלְמַד		1. sing.
תָּלְמְדִי		תָּלְמַד	2.
תָּלְמַד		יָלְמַד	3.
	נָלְמַד		1. pl.
תָּלְמַדְנָה		תָּלְמְדוּ	2.
תָּלְמַדְנָה		יָלְמְדוּ	3.

Infinitive.

הִלָּמֵד ,בְּהִלָּמֵד ,כְּהִלָּמֵד ,לְהִלָּמֵד ,מֵהִלָּמֵד

No Imperative.

PARADIGM הִתְפַּעֵל.

Past.

Fem.	Com.	Masc.	
	הִתְלַמַּדְתִּי		1. sing.
הִתְלַמַּדְתְּ		הִתְלַמַּדְתָּ	2.
הִתְלַמְּדָה		הִתְלַמֵּד	3.
	הִתְלַמַּדְנוּ		1. pl.
הִתְלַמַּדְתֶּן		הִתְלַמַּדְתֶּם	2.
	הִתְלַמְּדוּ		3.

Participle.

Fem.		Masc.		
מִתְלַמֶּדֶת	אָנֹכִי	מִתְלַמֵּד	אָנֹכִי	1. sing.
	אַתְּ		אַתָּה	2.
	הִיא		הוּא	3.
מִתְלַמְּדוֹת	אֲנַחְנוּ	מִתְלַמְּדִים	אֲנַחְנוּ	1. pl.
	אַתֶּן		אַתֶּם	2.
	הֵן		הֵם	3.

Future.

Fem.	Com.	Masc.	
	אֶתְלַמֵּד		1. sing.
תִּתְלַמְּדִי		תִּתְלַמֵּד	2.
תִּתְלַמֵּד		יִתְלַמֵּד	3.
	נִתְלַמֵּד		1. pl.
תִּתְלַמֵּדְנָה		תִּתְלַמְּדוּ	2.
תִּתְלַמֵּדְנָה		יִתְלַמְּדוּ	3.

Infinitive.

הִתְלַמֵּד

בְּהִתְלַמֵּד ,כְּהִתְלַמֵּד ,לְהִתְלַמֵּד ,מֵהִתְלַמֵּד

Imperative.

Masc.		Fem.
2. sing.	הִתְלַמֵּד	הִתְלַמְּדִי
2. pl.	הִתְלַמְּדוּ	הִתְלַמֵּדְנָה

Only the Preterit of קַל have I put according to the general Hebrew Tables, 3d pers. masc. sing. first. In the rest of Paradigms the order of the persons and tenses is according to the modern languages.

The following Table is a Paradigm of Kal קַל with Pronominal Suffixes, which serves also for the entire verb, as they are affixed in a similar manner to the remaining Conjugations whose meaning admits of their reception, with the exception of Piël פִּעֵל which slightly deviates.

VERB קַל WITH AFFIXES.

Preterite of לָמַד "he taught."

1. c. sing. suffix.	לְמָדַנִי	1. c. pl. suffix.	לְמָדָנוּ
2. m.	לְמָדְךָ	2. m.	לְמַדְכֶם
2. f.	לְמָדֵךְ	2. f.	לְמַדְכֶן
3. m.	לְמָדוֹ / לְמָדָהוּ	3. m.	לְמָדָם
3. f.	לְמָדָהּ	3. f.	לְמָדָן

לָמְדָה "she taught."

לְמָדַתְנִי	1. c. sing. suffix.	לְמָדַתְנוּ	1. c. pl. suffix.
לְמָדַתְךָ	2. m.	לְמָדַתְכֶם	2. m.
לְמָדָתֵךְ	2. f.	לְמָדַתְכֶן	2. f.
לְמָדַתּוּ, לְמָדַתְהוּ	3. m.	לְמָדָתַם	3. m.
לְמָדַתְהָ, לְמָדַתָּה	3. f.	לְמָדָתַן	3. f.

לָמַדְתָּ "thou didst teach."

לְמַדְתַּנִי	1. c. sing. suffix.	לְמַדְתָּנוּ	1. c. pl. suffix.
לְמַדְתּוֹ, לְמַדְתָּהוּ	3. m.	לְמַדְתָּם, לְמַדְתָּמוֹ	3. m.
לְמַדְתָּהּ	3. f.	לְמַדְתָּן	3. f.

לָמַדְתְּ "thou (f.) didst teach."

לְמַדְתִּינִי	1. c. sing. suffix.	לְמַדְתִּינוּ	1. c. pl. suffix.
לְמַדְתִּיהוּ	3. m.	לְמַדְתִּים	3. m.
לְמַדְתִּיהָ	3. f.	לְמַדְתִּין	3. f.

לָמַדְתִּי "I taught."

לְמַדְתִּיךָ	2. m. sing. suffix.	לְמַדְתִּיכֶם	2. m. pl. suffix.
לְמַדְתִּיךְ	2. f.	לְמַדְתִּיכֶן	2. f.
לְמַדְתִּיו, לְמַדְתִּיהוּ	3. m.	לְמַדְתִּים	3. m.
לְמַדְתִּיהָ	3. f.	לְמַדְתִּין	3. f.

לְמָדוּ "they taught."

לְמָדוּנוּ	1. c. pl. suffix.	לְמָדוּנִי	1. c. sing. suffix.
לְמָדוּכֶם	2. m.	לְמָדוּךָ	2. m.
לְמָדוּכֶן	2. f.	לְמָדוּךְ	2. f.
לְמָדוּם	3. m.	לְמָדוּהוּ	3. m.
לְמָדוּן	3. f.	לְמָדוּהָ	3. f.

לְמַדְתֶּן or לְמַדְתֶּם "ye did teach."

לְמַדְתּוּנוּ	1. c. pl. suffix.	לְמַדְתּוּנִי	1. c. sing. suffix.
לְמַדְתּוּם	3. m.	לְמַדְתּוּהוּ	3. m.
לְמַדְתּוּן	3. f.	לְמַדְתּוּהָ	3. f.

לְמַדְנוּ "we did learn."

לְמַדְנוּכֶם	2. m. pl. suffix.	לְמַדְנוּךָ	2. m. sing. suffix.
לְמַדְנוּכֶן	2. f.	לְמַדְנוּךְ	2. f.
לְמַדְנוּם	3. m.	לְמַדְנוּהוּ	3. m.
לְמַדְנוּן	3. f.	לְמַדְנוּהָ	3. f.

Participle act. לוֹמֵד learning, or a learner, is suffixed like the noun. Likewise the participle passive לָמוּד.

FUTURE, יִלְמוֹד "he will learn."

יִלְמְדֵנוּ	1. c. pl. suffix.	יִלְמְדֵנִי	1. c. sing. suffix.
יִלְמָדְכֶם	2. m.	יִלְמָדְךָ	2. m.
יִלְמָדְכֶן	2. f.	יִלְמְדֵךְ	2. f.
יִלְמְדֵם	3. m.	יִלְמְדֵהוּ	3. m.
יִלְמְדֵן	3. f.	יִלְמְדֶהָ	3. f.

The 1st sing. and pl. and 2d m. sing. follow the same form, by changing (ֹ) into (ְ); but before the suffixes כֶן, כֶם, and ךָ it is changed into short (ָ). ךָ is preceded by (ְ).

The 2d fem. sing. and 3d and 2d pl. m. take the suffixes without any change. The 2d and 3d pl. f. drop נָה and preceding ֹ.

INFINITIVE לָמוֹד "to learn."

לָמְדִי	1. c. sing. suffix.	לָמְדֵנוּ	1. c. pl. suffix.
לָמְדְךָ	2. m.	לָמְדְכֶם	2. m.
לָמְדֵךְ	2. f.	לָמְדְכֶן	2. f.
לָמְדוֹ	3. m.	לָמְדָם	3. m.
לָמְדָהּ	3. f.	לָמְדָן	3. f.

IMPERATIVE לְמֹד "learn!"

לָמְדֵנִי	1. c. sing. suffix.	לָמְדֵנוּ	1. c. pl. suffix.
לָמְדֵהוּ	3. m.	לָמְדֵם	3. m.
לָמְדָהּ	3. f.	לָמְדֵן	3. f.

PARADIGM פָּעַל WITH SUFFIXES.

לְמָדַנִי	1. c. sing. suffix.	לְמָדָנוּ	1. c. pl. suffix.
לְמָדְךָ	2. m.	לְמַדְכֶם	2. m.
לְמָדֵךְ	2. f.	לְמַדְכֶן	2. f.
לְמָדוֹ	3. m.	לְמָדָם	3. m.
לְמָדָהּ	3. f.	לְמָדָן	3. f.

TABLE II.—VERB פ"א QUIESCENT.

	קַל	נִפְעַל	פִּעֵל	פֻּעַל	הִפְעִיל	הָפְעַל	הִתְפַּעֵל
Past Tense.	אָכַל	נֶאֱכַל	אִכֵּל	אֻכַּל	הֶאֱכִיל	הָאֳכַל	הִתְאַכֵּל
Part. Act.	אֹכֵל		מְאַכֵּל		מַאֲכִיל		מִתְאַכֵּל
Part. Pass.	אָכוּל	נֶאֱכָל		מְאֻכָּל		מָאֳכָל	
Future.	יֹאכַל	יֵאָכֵל	יְאַכֵּל	יְאֻכַּל	יַאֲכִיל	יָאֳכַל	יִתְאַכֵּל
Fut. Apo.					יַאֲכֵל		
Infin. abs.	אָכוֹל	הֵאָכֹל	אַכֵּל	אֻכַּל	הַאֲכֵל	הָאֳכַל	הִתְאַכֵּל
Infin. con.	אֱכֹל	הֵאָכֵל	אַכֵּל		הַאֲכִיל		
Imperative.	אֱכֹל	הֵאָכֵל	אַכֵּל		הַאֲכִיל		הִתְאַכֵּל
Fut. optat.	אֹכְלָה				אֲכִילָה		אֶתְאַכְּלָה

TABLE III.—VERB פ״נ IMPERFECT (§ XI. 1).

PARADIGM קַל.

Past.

Fem.	Com.	Masc.	
נָגְשָׁה		נָגַשׁ	3. sing.
נָגַשְׁתְּ		נָגַשְׁתָּ	2.
	נָגַשְׁתִּי		1.
	נָגְשׁוּ		3. pl.
נְגַשְׁתֶּן		נְגַשְׁתֶּם	2.
	נָגַשְׁנוּ		1.

Participle Active (Progressive Present).

Fem.		Masc.		
נוֹגֶשֶׁת	אֲנִי	נוֹגֵשׁ	אֲנִי	1. sing.
	אַתְּ		אַתָּה	2.
	הִיא		הוּא	3.
נֹגְשׁוֹת	אֲנַחְנוּ	נֹגְשִׁים	אֲנַחְנוּ	1. pl.
	אַתֶּן		אַתֶּם	2.
	הֵן		הֵם	3.

Participle Passive Regular.

Future.

Fem.	Com.	Masc.	
	אֶגַּשׁ		1. sing.
תִּגְּשִׁי		תִּגַּשׁ	2.
תִּגַּשׁ		יִגַּשׁ	3.
	נִגַּשׁ		1. pl.
תִּגַּשְׁנָה		תִּגְּשׁוּ	2.
תִּגַּשְׁנָה		יִגְּשׁוּ	3.

Infinitive.

				נָגוֹשׁ	abs.
מִגֶּשֶׁת,	לָגֶשֶׁת,	כְּגֶשֶׁת,	בְּגֶשֶׁת,	גֶּשֶׁת	con.

Imperative.

Fem.	Masc.	
גְּשִׁי	גַּשׁ	2. sing.
גַּשְׁנָה	גְּשׁוּ	2. pl.

PARADIGM נִפְעַל.

Past.

Fem.	Com.	Masc.	
נִגְּשָׁה		נִגַּשׁ	3. sing.
נִגַּשְׁתְּ		נִגַּשְׁתָּ	2.
	נִגַּשְׁתִּי		1.
	נִגְּשׁוּ		3. pl.
נִגַּשְׁתֶּן		נִגַּשְׁתֶּם	2.
	נִגַּשְׁנוּ		1.

Participle Passive.

נִגָּשׁ	
נָגוֹשׁ, הִנָּגֵשׁ	abs.
הִנָּגֵשׁ etc.	con.

The conjugation of the rest of Niphal is regular. Fut. יִנָּגֵשׁ. Piël and Pual like the regular verb.

PARADIGM הִפְעִיל.

Past Tense	הִגִּישׁ etc.	Future Apoc.	יַגֵּשׁ etc.
Participle	מַגִּישׁ etc.	Infinitive, abs.	הַגֵּשׁ, con. הַגִּישׁ
Future simple	יַגִּישׁ etc.	Imperative	הַגִּישׁ etc.
Future optative	אַגִּישָׁה etc.		

PARADIGM הָפְעַל.

Past Tense	הֻגַּשׁ	Future Tense	יֻגַּשׁ
Participle	מֻגָּשׁ	Infinitive	הֻגַּשׁ

No Imperative.

The Hithpael is conjugated like the regular verb.

Verbs פ״י are of three classes.

1. Where, when the first radical י is omitted, the second radical takes a daghesh. Of this class there are but four verbs, viz., יָצַע to spread out, fut. יִצַּע; יָצַק to pour, fut. יִצֹּק; יָצַר to form, fut. יִצֹּר; and lastly יָצַת to kindle, fut. יִצַּת.

2. Where the Verb is originally a פ״ו, in which case the first letter is either dropped or changed into ו in some of the paradigms.

3. Were the Verb is originally פ״י, in which case the first letter י is retained throughout all tenses and paradigms.

TABLE IV.—VERB IMPERFECT פ״י (Originally פ״ו).

PARADIGM קַל.

Past.

Fem.	Com.	Masc.	
יָשְׁבָה		יָשַׁב	3. sing
יָשַׁבְתְּ		יָשַׁבְתָּ	2.
	יָשַׁבְתִּי		1.
	יָשְׁבוּ		3. pl.
יְשַׁבְתֶּן		יְשַׁבְתֶּם	2.
	יָשַׁבְנוּ		1.

Participle Active (Progressive Pres).

Fem.		Masc.		
יוֹשֶׁבֶת	אָנֹכִי	יֹשֵׁב	אָנֹכִי	1. sing.
	אַתְּ		אַתָּה	2.
	הִיא		הוּא	3.
יוֹשְׁבוֹת	אֲנַחְנוּ	יוֹשְׁבִים	אֲנַחְנוּ	1. pl.
	אַתֶּן		אַתֶּם	2.
	הֵן		הֵם	3.

Participle Passive יָשׁוּב "seated,"
is conjugated like the Participle Active.

Future.

Fem.	Com.	Masc.	
	אֵשֵׁב optat. אֵשְׁבָה		1. sing.
תֵּשְׁבִי		תֵּשֵׁב	2.
תֵּשֵׁב		יֵשֵׁב	3.
	נֵשֵׁב optat. נֵשְׁבָה		1. pl.
תֵּשַׁבְנָה		תֵּשְׁבוּ opt. תֵּשְׁבוּן	2.
תֵּשַׁבְנָה		יֵשְׁבוּ opt. יֵשְׁבוּן	3.

Infinitive.

יָשׁוֹב	abs.
מִשֶּׁבֶת, לָשֶׁבֶת, כְּשֶׁבֶת, בְּשֶׁבֶת, שֶׁבֶת	con.

Imperative.

Fem.	Masc.	
שְׁבִי	שֵׁב	2. sing.
שֵׁבְנָה	שְׁבוּ	2. pl.

PARADIGM נִפְעַל VERB פ״י (ORIG. פ״ו).

Past Tense נוֹשַׁב, נוֹשְׁבָה etc.	Future Tense יִוָּשֵׁב etc.
Par. Pass. נוֹשָׁב, f. נוֹשֶׁבֶת etc.	Infinitive abs. and con. הִוָּשֵׁב

Imperative, as Infinitive.

PARADIGMS פָּעַל, פִּעֵל AND הִתְפַּעֵל

are conjugated like the regular Verb.

PARADIGM הִפְעִיל.

Past T. הוֹשִׁיב, הוֹשִׁיבָה etc.	Future Apocap. יוֹשֵׁב etc.
Part. Act. מוֹשִׁיב f. מוֹשֶׁבֶת	Infin. abs. הוֹשֵׁב con. הוֹשִׁיב
Future Tense יוֹשִׁיב etc.	Imperat. הוֹשֵׁב, הוֹשִׁיבִי etc.

PARADIGM הָפְעַל.

Past Tense הוּשַׁב, הוּשְׁבָה etc.	Fut. Tense יוּשַׁב, תּוּשַׁב etc.
Part. Pas. מוּשָׁב f. מוּשָׁבָה etc.	Infin. abs. and con. הוּשַׁב etc.

No Imperative.

TABLE V.—VERB PROPER פ״י, יָנַק "to suck."

PAST.

Fem.	Com.	Masc.	
יָנְקָה		יָנַק	3. sing.
יָנַקְתְּ		יָנַקְתָּ	2.
	יָנַקְתִּי		1.
	יָנְקוּ		3. pl.
יְנַקְתֶּן		יְנַקְתֶּם	2.
	יָנַקְנוּ		1.

Participle Active.

Present.

Fem.		Masc.			
	אָנֹכִי		אָנֹכִי	1.	sing.
יוֹנֶקֶת	אַתְּ	יוֹנֵק	אַתָּה	2.	
	הִיא		הוּא	3.	
	אֲנַחְנוּ		אֲנַחְנוּ	1.	pl.
יֹנְקוֹת	אַתֶּן	יֹנְקִים	אַתֶּם	2.	
	הֵן		הֵם	3.	

Participle Passive יָנוּק, f. יְנוּקָה
is conjugated like Participle Passive.

Future.

Fem.	Com.	Masc.		
	אִינַק		1.	sing.
תִּינְקִי		תִּינַק	2.	
תִּינַק		יִינַק	3.	
	נִינַק		1.	pl.
תִּינַקְנָה		תִּינְקוּ	2.	
תִּינַקְנָה		יִנְקוּ	3.	

Infinitive Mood.

יָנוֹק	abs.
יְנֹק, בִּינֹק, כִּינֹק, לִינֹק, מִינֹק	con.

Imperative Mood.

Fem.	Masc.
יִנְקִי	יְנַק
יְנַקְנָה.	יִנְקוּ

PARADIGM הִפְעִיל.

Past Tense הֵינִיק, הֵינִיקָה etc. | Future Apoc. יֵינֵק, תֵּינֵק etc.
Part. Act. מֵינִיק f. מֵינֶקֶת etc. | Imp. Mood הֵינֵק, הֵינִיקִי etc.
Simple Fut. יֵינִיק, תֵּינִיק etc. | Infinitive Mood הֵינֵק etc.

TABLE VI.—VERB ע״ו, קוּם "to stand."

Past.

קַל	נִפְעַל	פִּעֵל	פֻּעַל	
קָם	נָקוֹם	קוֹמֵם	קוֹמַם	3. m. sing.
קָמָה	נָקוֹמָה	קוֹמְמָה	All the rest like in פִּעֵל	3. f.
קַמְתָּ	נְקוּמוֹתָ	קוֹמַמְתָּ		2. m.
קַמְתְּ	נְקוּמוֹת	קוֹמַמְתְּ		2. f.
קַמְתִּי	נְקוּמוֹתִי	קוֹמַמְתִּי		1. c.
קָמוּ	נָקוֹמוּ	קוֹמְמוּ		3. c. pl.
קַמְתֶּם	נְקוּמוֹתֶם	קוֹמַמְתֶּם		2. m.
קַמְתֶּן	נְקוּמוֹתֶן	קוֹמַמְתֶּן		2. f.
קַמְנוּ	נְקוּמוֹנוּ	קוֹמַמְנוּ		1. c.
con. abs. קוּם, קוֹם	הִקּוֹם	קוֹמֵם	קוֹמַם	Infinitive.
קוּם קוּמִי קוּמוּ קֹמְנָה	הִקּוֹם הִקּוֹמִי הִקּוֹמוּ הִקֹּמְנָה	קוֹמֵם קוֹמְמִי קוֹמְמוּ קוֹמֵמְנָה	No Imperative.	Imperat.

Future.

Kal.	Niphal.	Piel.	Pual.	
יָקוּם	יִקּוֹם	יְקוֹמֵם	יְקוֹמַם	3. m. sing.
תָּקוּם	תִּקּוֹם	תְּקוֹמֵם	תְּקוֹמַם	3. f.
תָּקוּם	תִּקּוֹם	תְּקוֹמֵם	תְּקוֹמַם	2. m.
תָּקוּמִי	תִּקּוֹמִי	תְּקוֹמְמִי	תְּקוֹמְמִי	2. f.
אָקוּם	אֶקּוֹם	אֲקוֹמֵם	אֲקוֹמַם	1. c.
יָקוּמוּ	יִקּוֹמוּ	יְקוֹמְמוּ	יְקוֹמְמוּ	3. m. pl.
תְּקוּמֶינָה	תִּקֹּמְנָה	תְּקוֹמֵמְנָה	תְּקוֹמַמְנָה	3. f.
תָּקוּמוּ	תִּקּוֹמוּ	תְּקוֹמְמוּ	תְּקוֹמְמוּ	2. m.
תְּקוּמֶינָה	תִּקֹּמְנָה	תְּקוֹמֵמְנָה	תְּקוֹמַמְנָה	2. f.
נָקוּם	נִקּוֹם	נְקוֹמֵם	נְקוֹמַם	1 c.
Act. Pass. קוּם, קָם	נָקוֹם	מְקוֹמֵם	מְקוֹמָם	Participle

Hiphil.	Hophal.	Hiphil.	Hophal.	
הֵקִים	הוּקַם	הֲקִימוֹתִי	הוּקַמְתִּי	Past T.
הֵקִימָה	הוּקְמָה	הֵקִימוּ	הוּקְמוּ	
הֲקִימוֹתָ	הוּקַמְתָּ	הֲקִימוֹתֶם	הוּקַמְתֶּם	
		ן.........	ן.........	
הֲקִימוֹת	הוּקַמְתְּ	הֲקִימוֹנוּ	הוּקַמְנוּ	

N B.—The Hithpaël הִתְפַּעֵל of verbs ע״ו are regularly formed by the syllable הִתְ prefixed to the Paradigm Piel, פַּעֵל, *e. g.*, קוֹמֵם, הִתְקוֹמֵם, עוֹרֵר, הִתְעוֹרֵר, etc.

TABLE VII.

VERB DOUBLE AYIN ע״ע, סָבַב "to surround"

Kal. 2.	Kal. 1.	Niphal.	Piel.	Pual.	
סַב,	סָבַב	נָסַב	סוֹבֵב	סוֹבַב	3. m. sing.
סַבָּה,	סָבְבָה	Regular, following No. 2 of Kal	Regularly following verb ע״ו	Regularly like verb ע״ו	3. f.
סַבּוֹתָ,	סָבַבְתָּ				2. m.
סַבּוֹת,	סָבַבְתְּ				2. f.
סַבּוֹתִי,	סָבַבְתִּי				1. c.
סַבּוּ,	סָבְבוּ				3. c. pl.
סַבּוֹתֶם,	סְבַבְתֶּם				2. m.
סַבּוֹתֶן,	סְבַבְתֶּן				2. f.
סַבּוֹנוּ,	סָבַבְנוּ				1. c.

Infinitive.

Kal.		Niphal.	Piel.	Pual.	
absolute	סָבוֹב	הִסּוֹב	סוֹבֵב	סוֹבַב	
construct	סֹב	הִסֵּב			

Imperative.

Kal.	Niphal.	Piel.	Pual.	
סֹב	הִסַּב	סוֹבֵב	Is wanting.	2. m. sing.
סֹבִּי	הִסַּבִּי	סוֹבְבִי		2. f.
סֹבּוּ	הִסַּבּוּ	סוֹבְבוּ		2. m. pl.
סְבֶינָה	הִסַּבֶּינָה	סוֹבֵבְנָה		2. f.

Future.

Kal. 2.	Kal. 1.	Niphal.	Piel.	Pual.	
יָסֹב,	יִסֹּב	יִסַּב	יְסוֹבֵב etc.	יְסוֹבַב etc.	3. m. sing.
תָּסֹב,	תִּסֹּב	תִּסַּב	like verb ע״ו	like verb ע״ו	3. f.
תָּסֹב,	תִּסֹּב	תִּסַּב			2. m.
תָּסֹבִּי,	תִּסֹּבִּי	תִּסַּבִּי			2. f.
etc. אָסֹב,	אֶסֹּב	etc. אֶסַּב			1. c.

PARTICIPLE.

Kal.	Niphal.	Piel.	Pual.	
סֹבֵב		מְסוֹבֵב		active.
סָבוּב	נָסָב		מְסוֹבָב	passive.

Hiphil.	Hophal.	Hithpael.	
הֵסֵב	הוּסַב	הִסְתּוֹבֵב	past.
הָסֵב	הוּסַב	הִסְתּוֹבֵב	infinitive.
הָסֵב	wanting	הִסְתּוֹבֵב	imperat.
יַסֵּב, יָסֵב	יֻסַּב, יוּסַב	יִסְתּוֹבֵב	future.
מֵסֵב	מוּסָב	מִסְתּוֹבֵב	partic.

TABLE VIII.—VERB ל״א, מָצָא "he found."

Kal.	Niphal.	Piel.	Pual.	Persons.	
מָצָא	נִמְצָא	מִצֵּא	מֻצָּא	3. m. sing.	Past Tense.
מָצְאָה	נִמְצְאָה	מִצְּאָה	מֻצְּאָה	3. f.	
מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ	מֻצָּאתָ	2. m.	
מָצָאת	נִמְצֵאת	מִצֵּאת	מֻצֵּאת	2. f.	
מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי	מֻצֵּאתִי	1. c.	
מָצְאוּ	נִמְצְאוּ	מִצְּאוּ	מֻצְּאוּ	3. c. pl.	
מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם	מֻצֵּאתֶם	2. m.	
מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן	מֻצֵּאתֶן	2. f.	
מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ	מֻצֵּאנוּ	1. c.	
מָצוֹא	נִמְצֹא	מַצֵּא	wanting.	absolute.	Infinit.
מְצֹא	הִמָּצֵא	מַצֵּא		construct.	
מְצָא	הִמָּצֵא	מַצֵּא	wanting.	2. m. sing.	Imperative.
מִצְאִי	etc.	etc.		2. f.	
מִצְאוּ				2. m. pl.	
מְצֶאנָה				2. f.	
יִמְצָא etc.	יִמָּצֵא etc.	יְמַצֵּא etc.	יְמֻצָּא etc.	Future.	
מֹצֵא		מְמַצֵּא		active.	Partic.
מָצוּא	נִמְצָא		מְמֻצָּא	passive.	

VERB ל״א, מָצָא "he found" (Continued).

Hiphil.	Hophal.	Hithpael.	Persons.
הִמְצִיא	הָמְצָא	הִתְמַצֵּא	3. m. sing. (Past Tense.)
הִמְצִיאָה	etc.	הִתְמַצְּאָה	3. f.
הִמְצֵאתָ		הִתְמַצֵּאתָ	2. m.
הִמְצֵאת		הִתְמַצֵּאת	2. f.
הִמְצֵאתִי		הִתְמַצֵּאתִי	1. c.
etc.		הִתְמַצְּאוּ	3. c. pl.
		הִתְמַצֵּאתֶם	2. m.
		הִתְמַצֵּאתֶן	2. f.
		הִתְמַצֵּאנוּ	1. c.
הַמְצֵא	wanting.	wanting.	absol. (Infinit.)
הַמְצִיא	הָמְצֵה	הִתְמַצֵּא	const.
הַמְצֵא	wanting.	הִתְמַצֵּא	2. m. sing. (Imperat.)
etc.		etc.	2. f.
			2. m. pl.
			2. f.
יַמְצִיא	יָמְצָא	יִתְמַצֵּא	Future.
apoc. יַמְצֵא	etc.	etc.	
מַמְצִיא		מִתְמַצֵּא	act. (Partic.)
	מָמְצָא		pass.

TABLE IX.—VERB ל״ה, גָּלָה "to reveal."

Kal.	Niphal.	Piel.	Pual.	Persons.	
גָּלָה	נִגְלָה	etc. גִּלָּה	etc. גֻּלָּה	3. m. sing.	Past Tense.
גָּלְתָה	נִגְלְתָ			3. f.	
גָּלִיתָ	נִגְלֵיתָ			2. m.	
גָּלִית	נִגְלֵית			2. f.	
גָּלִיתִי	נִגְלֵיתִי			1. c.	
גָּלוּ	נִגְלוּ			3. c. pl.	
גְּלִיתֶם	נִגְלֵיתֶם			2. m.	
גְּלִיתֶן	נִגְלֵיתֶן			2. f.	
גָּלִינוּ	נִגְלֵינוּ			1. c.	
גָּלֹה	נִגְלֹה	גַּלֹּה · גַּלֵּה		abs.	Infinit.
גְּלוֹת	הִגָּלוֹת	גַּלּוֹת	גֻּלּוֹת	con.	
etc. גְּלֵה	etc. הִגָּלֵה	etc גַּלֵּה	wanting.	Imperat.	
etc. יִגְלֶה	etc. יִגָּלֶה	etc. יְגַלֶּה	etc. יְגֻלֶּה	Future.	
etc. יִגֶל	etc. יִגָּל	etc. יְגַל		Fut. apoc.	
גֹּלֶה		מְגַלֶּה		act.	Partic.
גָּלוּי	נִגְלֶה		מְגֻלֶּה	pass.	

VERB ל״ה, גָּלָה "to reveal" (Continued).

Hiphil.	Hophal.	Hithpael.	Persons.	
הִגְלָה etc.	הָגְלָה etc.	הִתְגַּלָּה etc.	3. m. sing. 3. f. 2. m. 2. f. 1. c. 3. c. pl. 2. m. 2. f. 1. c.	Past Tense.
הַגְלֵה הַגְלוֹת	הָגְלֵה הָגְלוֹת	 הִתְגַּלּוֹת	absol. const.	Infinit.
יַגְלֶה etc.	יָגְלֶה etc.	יִתְגַּלֶּה etc.	Future.	
יֶגֶל etc.		יִתְגַּל etc.	Fut. apoc.	
הַגְלֵה etc.	wanting.	הִתְגַּלֵּה etc.	Imperat.	
מַגְלֶה	 מָגְלֶה	מִתְגַּלֶּה	act. pass.	Partic.

TABLE X.—SUBSTANTIVE VERB *To be.*

Nifal.		Kal. Future	Kal. Preterit.
יֶשְׁנוֹ he is	נִהְיָה 3. m. sing.	יִהְיֶה 3. m. sing.	הָיָה 3. m. sing.
יֶשְׁנָהּ she is	נִהְיְתָה 3. fem.	תִּהְיֶה 3. fem.	הָיְתָה 3. fem.
יֶשְׁךָ thou art, m.	נִהְיֵיתָ 2. m.	תִּהְיֶה 2. m.	הָיִיתָ 2. m.
יֶשְׁךְ thou art, fem.	נִהְיֵית 2. fem.	תִּהְיִי 2. fem.	הָיִית 2. fem.
יֶשְׁנִי, יֵשׁ אֹתִי I am.	נִהְיֵיתִי 1. com.	אֶהְיֶה 1. com.	הָיִיתִי 1. com.
יֶשְׁנָם they are, m.	נִהְיוּ 3. com. pl.	יִהְיוּ 3 m. pl.	הָיוּ 3. com. pl.
יֶשְׁנָן they are, fem.	נִהְיֵיתֶם 2. m.	תִּהְיֶינָה 3. fem.	הֱיִיתֶם 2. m.
יֶשְׁכֶם you are, m.	נִהְיֵיתֶן 2. fem.	תִּהְיוּ 2. m.	הֱיִיתֶן 2. fem.
יֶשְׁכֶן you are, fem.	נִהְיֵינוּ 1. com.	תִּהְיֶינָה 2. fem.	הָיִינוּ 1. com.
יֵשׁ אִתָּנוּ we are.		נִהְיֶה 1. com.	

Infinitive.

הָיֹה, הָיוֹ absol.

הֱיוֹת const.

בִּהְיוֹת

כִּהְיוֹת

לִהְיוֹת

מִהְיוֹת

Imperative.

הֱיֵה, הֱוֵה 2. m. sing.

הֲיִי, הֲוִי 2. fem.

הֱיוּ 2. m. pl.

הֱיֶין 2. fem.

with ו convers. וַיְהִי

in paus. וַיֶּהִי

Fut. apoc.

יְהִי 3. m. sing.

תְּהִי 3. fem.

תְּהִי 2. m.

תִּהְיִי 2. fem.

אֱהִי 1. com.

in plur. only

נְהִי 1. com.

Participle

הוֹיָה

Participle.

נִהְיָה

All the other moods and tenses are wanting.

יֵשׁ לִי I have (there is to me.)

יֵשׁ לְךָ thou hast, m.

יֵשׁ לָךְ thou hast, fem.

יֵשׁ לוֹ he has

יֵשׁ לָהּ she has

יֵשׁ לָנוּ we have

יֵשׁ לָכֶם you have, m.

יֵשׁ לָכֶן you have, fem.

יֵשׁ לָהֶם they have, m.

יֵשׁ לָהֶן they have, f.

הָיָה לִי I had, liter. [it became to me.]

TABLE XI.—VERB IRREGULAR הָלַךְ *to go.*

Hifil. fem.	Hifil. com.	Hifil. m. pret.	Piel. fem.	Piel. com.	Piel. m. pret.	Kal. fem.	Kal. com.	Kal. m. pret.	
הוֹלִיכָה		הוֹלִיךְ	הִלְּכָה		הִלֵּךְ	הָלְכָה		הָלַךְ	3. sing.
הוֹלַכְתְּ		הוֹלַכְתָּ	הִלַּכְתְּ		הִלַּכְתָּ	הָלַכְתְּ		הָלַכְתָּ	2.
	הוֹלַכְתִּי			הִלַּכְתִּי			הָלַכְתִּי		1.
	הוֹלִיכוּ			הִלְּכוּ			הָלְכוּ		3. pl.
הוֹלַכְתֶּן		הוֹלַכְתֶּם	הִלַּכְתֶּן		הִלַּכְתֶּם	הֲלַכְתֶּן		הֲלַכְתֶּם	2.
	הוֹלַכְנוּ			הִלַּכְנוּ			הָלַכְנוּ		1.

Hifil.	Piel.	Kal.
infin. הוֹלִיךְ, בְּהוֹלִיךְ, כְּהוֹלִיךְ לְהוֹלִיךְ, מֵהוֹלִיךְ	infin. abso. הַלֵּךְ const. הַלֵּךְ with suffix like Kal.	infin. abs. הָלֹךְ const. { לֶכֶת / הֲלֹךְ } בְּלֶכֶת כְּלֶכֶת לָלֶכֶת מִלֶּכֶת בַּהֲלֹךְ כַּהֲלֹךְ לַהֲלֹךְ מֵהֲלֹךְ
imper. הוֹלֵךְ הֵילִיכִי הוֹלִיכִי הֵילֵכְנָה	imper. הַלֵּךְ הַלְּכִי הַלְּכוּ הַלֵּכְנָה	imper. הֲלֹךְ, לֵךְ, לְכָה, הִלְכִי, לְכִי, לְכוּ, הִלְכוּ, לֵכְןָ, לֵכְנָה, הֲלֵכְנָה

Future.

3. sing.	תֵּהָלֵךְ תֵּלֵךְ יֵהָלֵךְ יֵלֵךְ
2.	תֵּהָלְכִי תֵּלְכִי תֵּהָלֵךְ תֵּלֵךְ
1.	אֵהָלֵךְ אֵלֵךְ
pl. 3.	תֵּהָלַכְנָה תֵּלַכְנָה יֵהָלְכוּ יֵלְכוּ
2.	תֵּהָלַכְנָה תֵּלַכְנָה תֵּהָלְכוּ תֵּלְכוּ
1.	נֵהָלֵךְ נֵלֵךְ

Participle Active.

1. אָנֹכִי		אָנֹכִי	
2. אַתָּה	הֹלֵךְ	אַתְּ	הֹלֶכֶת
3. הוּא		הִיא	
1. אֲנַחְנוּ		אֲנַחְנוּ	
2. אַתֶּם	הֹלְכִים	אַתֶּן	הֹלְכוֹת
3. הֵם		הֵן	

Of Nifal is only found 1. c. pret. נֶהֱלָכְתִּי of which the rest can be formed.

Future.

יְהַלֵּךְ	תְּהַלֵּךְ
תְּהַלֵּךְ	תְּהַלְּכִי
אֲהַלֵּךְ	
יְהַלְּכוּ	תְּהַלֵּכְנָה
תְּהַלְּכוּ	תְּהַלֵּכְנָה
נְהַלֵּךְ	

Participle Active.

אָנֹכִי		אָנֹכִי	
אַתָּה	מְהַלֵּךְ	אַתְּ	מְהַלֶּכֶת
הוּא		הִיא	
אֲנַחְנוּ		אֲנַחְנוּ	
אַתֶּם	מְהַלְּכִים	אַתֶּן	מְהַלְּכוֹת
הֵם		הֵן	

The meaning of Piel is the same as in Kal; it is only used in poetry.

Future.*

יוֹלִיךְ [יוֹלֵךְ]	תּוֹלִיךְ [תּוֹלֵךְ]
תּוֹלִיךְ [תּוֹלֵךְ]	תּוֹלִיכִי [תּוֹלֵכִי]
אוֹלִיךְ [אוֹלֵךְ]	
יוֹלִיכוּ [יוֹלֵכוּ]	תּוֹלֵכְנָה
תּוֹלִיכוּ [תּוֹלֵכוּ]	תּוֹלֵכְנָה
נוֹלִיךְ [נוֹלֵךְ]	

Participle Active.

אָנֹכִי		אָנֹכִי	
אַתָּה	מוֹלִיךְ	אַתְּ	מוֹלִיכָה
הוּא		הִיא	
אֲנַחְנוּ		אֲנַחְנוּ	
אַתֶּם	מוֹלִיכִים	אַתֶּן	מוֹלִיכוֹת
הֵם		הֵן	

Hithpael regular. Pret. הִתְהַלֵּךְ, Fut. יִתְהַלֵּךְ, Particip. מִתְהַלֵּךְ.

* Those in brackets [ ] are future apocap.

TABLE XII.—IRREGULAR VERB לָקַח to take.

Pual.

Preterit.

	fem.	com.	mas.
3. sing.	לֻקְּחָה		לֻקַּח
2.	לֻקַּחַתְּ		לֻקַּחְתָּ
1.		לֻקַּחְתִּי	
3. pl.		לֻקְּחוּ	
2.	לֻקַּחְתֶּן		לֻקַּחְתֶּם
1.		לֻקַּחְנוּ	

Infinitive.

לֻקַּח

No Imperative.

Nifal.

Preterit.

	fem.	com.	mas.
3. sing.	נִלְקְחָה		נִלְקַח
2.	נִלְקַחַתְּ		נִלְקַחְתָּ
1.		נִלְקַחְתִּי	
3. pl.		נִלְקְחוּ	
2.	נִלְקַחְתֶּן		נִלְקַחְתֶּם
1.		נִלְקַחְנוּ	

Infinitive.

הִלָּקַח ׳ בְּהִלָּקַח ׳ כְּהִלָּקַח ׳
לְהִלָּקַח ׳ מֵהִלָּקַח

Imperative.

fem.	mas.
הִלָּקְחִי	הִלָּקַח
הִלָּקַחְנָה	הִלָּקְחוּ

Kal.

Preterit.

	fem.	com.	mas.
3. sing.	לָקְחָה		לָקַח
2.	לָקַחַתְּ		לָקַחְתָּ
1.		לָקַחְתִּי	
3. pl.		לָקְחוּ	
2.	לְקַחְתֶּן		לְקַחְתֶּם
1.		לָקַחְנוּ	

Infinitive.

abs. לָקֹחַ const. קַחַת
בְּקַחַת ׳ כְּקַחַת ׳ לָקַחַת ׳ מִקַּחַת

Imperative.

fem.	mas.
קְחִי לִקְחִי	קַח לְקַח
קַחְנָה לְקַחְנָה	קְחוּ לִקְחוּ

Future.

יִקַּח 3. sing. / תִּקַּח

תִּקַּח 2. / תִּקְחִי

אֶקַּח 1.

יִקְחוּ 3. pl. / תִּקַּחְנָה

תִּקְחוּ 2. / תִּקַּחְנָה

נִקַּח 1.

Participle Active.

1. אָנֹכִי
2. אַתָּה
3. הוּא

לֹקֵחַ

אָנֹכִי / אַתְּ / הִיא — לֹקַחַת

1. אֲנַחְנוּ
2. אַתֶּם
3. הֵם

לֹקְחִים

אֲנַחְנוּ / אַתֶּן / הֵן — לֹקְחוֹת

Participle Passive.

אָנֹכִי לָקוּחַ   אָנֹכִי לְקוּחָה
etc.

אֲנַחְנוּ לְקוּחִים   אֲנַחְנוּ לְקוּחוֹת
etc.

Future.

יִלָּקַח 3. sing. / תִּלָּקַח

תִּלָּקַח 2. / תִּלָּקְחִי

אֶלָּקַח 1.

יִלָּקְחוּ 3. pl. / תִּלָּקַחְנָה

תִּלָּקְחוּ 2. / תִּלָּקַחְנָה

נִלָּקַח 1.

Participle Active.

1. אָנֹכִי
2. אַתָּה
3. הוּא

נִלְקָח

אָנֹכִי / אַתְּ / הִיא — נִלְקָחָה

1. אֲנַחְנוּ
2. אַתֶּם
3. הֵם

נִלְקָחִים

אֲנַחְנוּ / אַתֶּן / הֵן — נִלְקָחוֹת

Future.

Is formed from Hofal.

יֻקַּח / תֻּקַּח

תֻּקַּח / תֻּקְחִי

אֻקַּח

יֻקְחוּ / תֻּקַּחְנָה

תֻּקְחוּ / תֻּקַּחְנָה

נֻקַּח

Participle Pual.

אָנֹכִי / אַתָּה / הוּא — לֻקָּח

אָנֹכִי / אַתְּ / הִיא — לֻקָּחָה

אֲנַחְנוּ / אַתֶּם / הֵם — לֻקָּחִים

אֲנַחְנוּ / אַתֶּן / הֵן — לֻקָּחוֹת

Hithpael הִתְלַקַּח, Future יִתְלַקַּח,

Participle מִתְלַקַּח, מִתְלַקַּחַת, a fire taking hold of itself.

TAB. XIII.—Verb פ״י and ל״א

Kal.

Preterit.

fem.	com.	mas.	
יָצְאָה		יָצָא	3. sing
יָצָאת		יָצָאתָ	2.
	יָצָאתִי		1.
	יָצְאוּ		3. pl.
יְצָאתֶן		יְצָאתֶם	2.
	יָצָאנוּ		1.

Infinitive.

צֵאת const. יָצֹא absol.

בְּצֵאת, כְּצֵאת, לָצֵאת, מִצֵּאת

Imperative.

צְאִי	צֵא
צֶאנָה	צְאוּ

VERB פ״נ and ל״ה.

Kal.

Preterit.

fem.	com.	mas.	
נָטְתָה		נָטָה	3. sing
נָטִית		נָטִיתָ	2.
	נָטִיתִי		1.
	נָטוּ		3. pl.
נְטִיתֶן		נְטִיתֶם	2.
	נָטִינוּ		1.

Infinitive.

נְטוֹת constr. נָטֹה abs.

בִּנְטוֹת, כִּנְטוֹת, לִנְטוֹת, מִנְּטוֹת

Imperative.

נְטִי	נְטֵה
נְטֶינָה	נְטוּ

Participle Passive.

fem.		mas.	
נְטוּיָה	אָנֹכִי, אַתְּ, הִיא	נָטוּי	אָנֹכִי, אַתָּה, הוּא
נְטוּיוֹת	אֲנַחְנוּ, אַתֶּן, הֵן	נְטוּיִם	אֲנַחְנוּ, אַתֶּם, הֵם

Nifal.

Pret. נִטָּה, to be stretched out, to elongate itself.

Infinit. absolut. הִנָּטֹה

" const. הִנָּטוֹת

Imperative הִנָּטֵה

Future.

fem.	com.	mas.
תֵּצֵא		יֵצֵא 3. sing.
תֵּצְאִי		תֵּצֵא 2.
	אֵצֵא	1.
תֵּצֶאנָה		יֵצְאוּ 3. pl.
תֵּצֶאנָה		תֵּצְאוּ 2.
	נֵצֵא	1.

Participle Active.

יוֹצֵאת	אָנֹכִי / אַתְּ / הִיא	יוֹצֵא	אָנֹכִי / אַתָּה / הוּא
יוֹצְאוֹת	אֲנַחְנוּ / אַתֶּן / הֵן	יוֹצְאִים	אֲנַחְנוּ / אַתֶּם / הֵם

Being an intransitive verb, it has no participle passive.

Future יִנָּטֶה.

Participle נִטָּה

Piel and Pual are not used.

Hifil.

Pret. הִטָּה

Infin. absol. הַטֵּה

" construct. הַטּוֹת

Future יַטֶּה, apoc. יַט

Participle מַטֶּה, turning aside.

Future.*

fem.	com.	mas.
תִּטֶּה [תֵּט]	[יֵט]	יִטֶּה 3. sing.
תִּטִּי	[תֵּט]	תִּטֶּה 2.
	אֶטֶּה	1.
תִּטֶּינָה		יִטּוּ 3. pl.
תִּטֶּינָה		תִּטּוּ 2.
	נִטֶּה [נֵט]	1.

Participle Active.

נוֹטָה	אָנֹכִי / אַתְּ / הִיא	נוֹטֶה	אָנֹכִי 1. sing. / אַתָּה 2. / הוּא 1.
נוֹטוֹת	אֲנַחְנוּ / אַתֶּן / הֵן	נוֹטִים	אֲנַחְנוּ 3. pl. / אַתֶּם 2. / הֵם 1.

* Those in brackets [ ] are future apocap.

TABLE XIV.—VERB פ״י and ל״ה. | VERB פ״י and ל״א.

Hifil.			Kal.			Hifil.			
Preterit.			**Preterit.**			**Preterit.**			
fem.	com.	mas.	fem.	com.	mas.	fem.	com.	mas.	
הוֹרְתָה		הוֹרָה	יָרְתָה		יָרָה	הוֹצִיאָה		הוֹצִיא	3. sing.
הוֹרֵית		הוֹרֵיתָ	יָרִית		יָרִיתָ	הוֹצֵאת		הוֹצֵאתָ	2.
	הוֹרֵיתִי			יָרִיתִי			הוֹצֵאתִי		1.
	הוֹרוּ			יָרוּ			הוֹצִיאוּ		3. pl.
הוֹרֵיתֶן		הוֹרֵיתֶם	יְרִיתֶן		יְרִיתֶם	הוֹצֵאתֶן		הוֹצֵאתֶם	2.
	הוֹרֵינוּ			יָרִינוּ			הוֹצֵאנוּ		1.
Infinitive.			**Infinitive.**			**Infinitive.**			
הוֹרוֹת, בְּהוֹרוֹת, כְּהוֹרוֹת, לְהוֹרוֹת, מֵהוֹרוֹת			יְרוֹת const. בִּירוֹת, כִּירוֹת, לִירוֹת, מִירוֹת		יָרֹה absol.	הוֹצֵא const. בְּהוֹצִיא, כְּהוֹצִיא, לְהוֹצִיא, מֵהוֹצִיא		הוֹצֵא absol.	
Imperative.			**Imperative**			**Imperative.**			
הוֹרִי		הוֹרֵה	יְרִי		יְרֵה	הוֹצִיאִי		הוֹצִיא	
הוֹרֶינָה		הוֹרוּ	יְרֶינָה		יְרוּ	הוֹצֶאנָה		הוֹצִיאוּ	

Future.

יוֹרֶה [יוֹר]	תּוֹרֶה [תּוֹר]
תּוֹרֶה [תּוֹר]	תּוֹרִי
אוֹרֶה [אוֹר]	
יוֹרוּ	תּוֹרֶינָה
תּוֹרוּ	תּוֹרֶינָה
נוֹרֶה [נוֹר]	

Participle Active.

מוֹרֶה	מוֹרָה
מוֹרִים	מוֹרוֹת

Of Nifal there is found only the Future, יִיָּרֶה (Ex. xix. 13.)

Those in brackets [ ] are the Future Apocap.

Future.

יִירֶה	תִּירֶה
תִּירֶה	תִּירִי
אִירֶה	
יִירוּ	תִּירֶינָה
תִּירוּ	תִּירֶינָה
נִירֶה	

Participle Active.

אָנֹכִי יוֹרֶה אָנֹכִי יוֹרָה
etc.
אֲנַחְנוּ יוֹרִים, אֲנַחְנוּ יוֹרוֹת
etc.

Participle Passive.

אָנֹכִי יָרוּי, אָנֹכִי יְרוּיָה
etc.
אֲנַחְנוּ יְרוּיִם, אֲנַחְנוּ יְרוּיוֹת
etc.

Future.

3. s.	יוֹצִיא [יוֹצֵא]	תּוֹצִיא [תּוֹצֵא]
2.	תּוֹצִיא [תּוֹצֵא]	תּוֹצִיאִי
1.	אוֹצִיא [אוֹצֵא]	
3. pl.	יוֹצִיאוּ	תּוֹצֶאנָה
2.	תּוֹצִיאוּ	תּוֹצֶאנָה
1.	נוֹצִיא [נוֹצֵא]	

Participle Active.

1.	אָנֹכִי		אָנֹכִי	
2.	אַתָּה	מוֹצִיא	אַתְּ	מוֹצִיאָה
3.	הוּא		הִיא	
1.	אֲנַחְנוּ		אֲנַחְנוּ	
2.	אַתֶּם	מוֹצִיאִים	אַתֶּן	מוֹצִיאוֹת
3.	הֵם		הֵן	

Hofal.

Preterit הוּצָא, Future יוּצָא,
Participle מוּצָא , מוּצֵאת.

TABLE XV.—VERB פ״נ and ל״א.

Kal.

Preterit.

fem.	com.	mas.	
נָשְׂאָה		נָשָׂא	3. sing.
נָשָׂאת		נָשָׂאתָ	2.
	נָשָׂאתִי		1.
	נָשְׂאוּ		3. pl.
נְשָׂאתֶן		נְשָׂאתֶם	2.
	נָשָׂאנוּ		1.

Infinitive.

שְׂאֵת const. נָשֹׂא abs.

בִּשְׂאֵת, כִּשְׂאֵת, לָשֵׂאת

מִשְּׂאֵת

Participle Active.

fem. mas.

נוֹשְׂאָה { אָנֹכִי, אַתְּ, הִיא } — נוֹשֵׂא { 1. אָנֹכִי 2. אַתָּה 3. הוּא }

נוֹשְׂאוֹת { אֲנַחְנוּ, אַתֵּן, הֵן } — נוֹשְׂאִים { 1. אֲנַחְנוּ 2. אַתֶּם 3. הֵם }

Participle Passive.

נְשׂוּאָה { אָנֹכִי, אַתְּ, הִיא } — נָשׂוּא { 1. אָנֹכִי 2. אַתָּה 3. הוּא }

נְשׂוּאוֹת { אֲנַחְנוּ, אַתֵּן, הֵן } — נְשׂוּאִים { 1. אֲנַחְנוּ 2. אַתֶּם 3. הֵם }

Pual.

Not to be found.

Hifil.

Pret. הִשִּׂיא, to bear punishment of his sin.

Hithpael.

Pret. הִנַּשֵּׂא and הִתְנַשֵּׂא.

All the rest of the Verb is regular.

Nifal.

Pret. נִשָּׂא, to lift up one's self.

Infin. absol. הִנָּשֵׂא

" const. הִנָּשֵׂא

Imperative הִנָּשֵׂא

Future יִנָּשֵׂא

Participle נִשָּׂא

Piel.

Pret. נִשֵּׂא, to exalt, to help.

Infinitive, נַשֵּׂא,

Imperative, idem.

Future יְנַשֵּׂא

Participle מְנַשֵּׂא.

Imperative.

שְׂאִי	שָׂא	2. sing.
שֶׂאנָה	שְׂאוּ	2. pl.

Future.

fem.	com.	masc.	
תִּשָּׂא		יִשָּׂא	3. sing.
תִּשְׂאִי		תִּשָּׂא	2.
	אֶשָּׂא		1.
תִּשֶּׂאנָה		יִשְׂאוּ	3. pl.
תִּשֶּׂאנָה		תִּשְׂאוּ	2.
	נִשָּׂא		1.

TABLE XVI.—VERB ע״ו and ל״א.

Hofal.			Hifil.			Kal.			
Preterit.			**Preterit.**			**Preterit.**			
fem.	com.	mas.	fem.	com.	mas.	fem.	com.	mas.	
הוּבָאָה		הוּבָא	הֵבִיאָה		הֵבִיא	בָּאָה		בָּא	3. sing.
הוּבָאת		הוּבָאתָ	הֵבֵאת		הֵבֵאתָ	בָּאת		בָּאתָ	2.
	הוּבֵאתִי			הֵבֵאתִי			בָּאתִי		1.
	הוּבְאוּ			הֵבִיאוּ			בָּאוּ		3. pl.
הוּבֵאתֶן		הוּבֵאתֶם	הֲבֵאתֶן		הֲבֵאתֶם	בָּאתֶן		בָּאתֶם	2.
	הוּבָאנוּ			הֵבֵאנוּ			בָּאנוּ		1.

Hofal.	Hifil.	Kal.
Infinitive.	**Infinitive.**	**Infinitive.**
הוּבָא, בְּהוּבָא, כְּהוּבָא, לְהוּבָא, מֵהוּבָא	הָבֵא, בְּהָבִיא, כְּהָבִיא, לְהָבִיא, מֵהָבִיא	בּוֹא, בְּבוֹא, כְּבוֹא, לָבוֹא, מִבּוֹא

Hofal.	Hifil.		Kal.	
	Imperative.		**Imperative.**	
No Imperative.	הָבִיאִי	הָבֵא	בּוֹאִי	בּוֹא
	הָבֶאנָה	הָבִיאוּ	בֹּאנָה	בּוֹאוּ

Future.

	Masc.	Fem.
3. sing.	יָבוֹא	תָּבוֹא
2.	תָּבוֹא	תָּבוֹאִי
1.	אָבוֹא	
3 pl.	יָבוֹאוּ	תָּבֹאנָה
2.	תָּבוֹאוּ	תָּבֹאנָה
1.	נָבוֹא	

Participle Active.

	Pronoun	Masc.	Pronoun	Fem.
1.	אֲנִי	בָּא	אֲנִי	בָּאָה
2	אַתָּה		אַתְּ	
3.	הוּא		הִיא	
1.	אֲנַחְנוּ	בָּאִים	אֲנַחְנוּ	בָּאוֹת
2.	אַתֶּם		אַתֶּן	
3.	הֵם		הֵן	

There is no Participle Passive.

Future.

Masc.	Fem.
יָבִיא [יָבֵא]	תָּבִיא [תָּבֵא]
תָּבִיא [תָּבֵא]	תָּבִיאִי
אָבִיא [אָבֵא]	
יָבִיאוּ	תְּבִיאֶנָה
תָּבִיאוּ	תְּבִיאֶינָה
נָבִיא [נָבֵא]	

Participle Active.

Pronoun	Masc.	Pronoun	Fem.
אָנֹכִי	מֵבִיא	אָנֹכִי	מְבִיאָה
אַתָּה		אַתְּ	
הוּא		הִיא	
אֲנַחְנוּ	מְבִיאִים	אֲנַחְנוּ	מְבִיאוֹת
אַתֶּם		אַתֶּן	
הֵם		הֵן	

[··] in brakets Fut. apoc.

Future.

Masc.	Fem.
יוּבָא	תוּבָא
תוּבָא	תוּבָאִי
אוּבָא	
יוּבָאוּ	תוּבֶאנָה
תוּבָאוּ	תוּבֶאנָה
נוּבָא	

Participle Active.

Pronoun	Masc.	Pronoun	Fem.
אָנֹכִי	מוּבָא	אָנֹכִי	מוּבָאָה
אַתָּה		אַתְּ	
הוּא		הִיא	
אֲנַחְנוּ	מוּבָאִים	אֲנַחְנוּ	מוּבָאוֹת
אַתֶּם		אַתֶּן	
הֵם		הֵן	

TABLE XVII.—VERB ל״ה WITH SUFFIXES.

Plural: 3. f.	3. m.	2. f.	2. m.	1. c.	Singular: 3. f.	3. m.	2. f.	2. m.	1. c.	
גָּלָן	גָּלָם	גָּלְכֶן	גָּלְכֶם	גָּלָנוּ	גָּלָהּ	גָּלָהוּ	גָּלֵךְ	גָּלְךָ	גָּלַנִי	3. m.
גָּלָתַן	גָּלָתַם	גָּלַתְכֶן	גָּלַתְכֶם	גָּלַתְנוּ	גָּלַתָּה	גָּלַתְהוּ, גָּלַתּוּ	גָּלָתֵךְ	גָּלָתְךָ	גָּלַתְנִי	3. f.
גִּלִּיתָן	גִּלִּיתָם	——	——	גִּלִּיתָנוּ	גִּלִּיתָהּ	גִּלִּיתוֹ, גִּלִּיתָהוּ	——	——	גִּלִּיתַנִי	2. m.
גִּלִּיתִין	גִּלִּיתִים	——	——	גִּלִּיתִינוּ	גִּלִּיתִיהָ	גִּלִּיתִיו	——	——	גִּלִּיתִינִי	2. f.
גִּלִּיתִין	גִּלִּיתִים	גִּלִּיתִיכֶן	גִּלִּיתִיכֶם	——	גִּלִּיתִיהָ	גִּלִּיתִיו	גִּלִּיתִיךְ	גִּלִּיתִיךָ	——	1. c.
גָּלוּן	גָּלוּם	גָּלוּכֶן	גָּלוּכֶם	גָּלוּנוּ	גָּלוּהָ	גָּלוּהוּ	גָּלוּךְ	גָּלוּךָ	גָּלוּנִי	3. pl.
גִּלִּיתוּן	גִּלִּיתוּם	——	——	גִּלִּיתוּנוּ	גִּלִּיתוּהָ	גִּלִּיתוּהוּ	——	——	גִּלִּיתוּנִי	2. “
גִּלִּינוּן	גִּלִּינוּם	גִּלִּינוּכֶן	גִּלִּינוּכֶם	——	גִּלִּינוּהָ	גִּלִּינוּהוּ	גִּלִּינוּךְ	גִּלִּינ ךָ	——	1. “
גְּלוֹתָן	גְּלוֹתָם	גְּלוֹתְכֶן	גְּלוֹתְכֶם	גְּלוֹתֵנוּ	גְּלוֹתָהּ	גְּלוֹתוֹ	גְּלוֹתֵךְ	גְּלוֹתְךָ	גְּלוֹתִי	Inf.
גְּלֵן	גְּלֵם	——	——	גְּלֵנוּ	גְּלֵהָ	גְּלֵהוּ	——	——	גְּלֵנִי	Imp.

Fut.	יִגְלֵנִי	יִגְלְךָ	יִגְלֵךְ	יִגְלֵהוּ	יִגְלֶהָ	יִגְלֵנוּ	יִגְלְכֶם	יִגְלְכֶן	יִגְלֵם	יִגְלֵן
PARTICIPLE ACTIVE. sin. mas.	גּוֹלִי } גּוֹלֵנִי	גּוֹלְךָ } גֹּלְךָ	גּוֹלֵךְ	גּוֹלוֹ, גּוֹלֵהוּ	גּוֹלָהּ } גֹּלָהּ	גּוֹלֵנוּ	גּוֹלְכֶם	גּוֹלְכֶן	גּוֹלָם } גּוֹלְמוֹ	גּוֹלָן
sin. fem.	גּוֹלָתִי	גּוֹלָתְךָ	גּוֹלָתֵךְ	גּוֹלָתוֹ	גּוֹלָתָהּ	גּוֹלָתֵנוּ	גּוֹלַתְכֶם	גּוֹלַתְכֶן	גּוֹלָתָם	גּוֹלָתָן
pl. mas.	גּוֹלַי	גּוֹלֶיךָ	גּוֹלַיִךְ	גּוֹלָיו	גּוֹלֶיהָ	גּוֹלֵינוּ	גּוֹלֵיכֶם	גּוֹלֵיכֶן	גּוֹלֵיהֶם	גּוֹלֵיהֶן
pl. fem.	גּוֹלוֹתַי	גּוֹלוֹתֶיךָ	גּוֹלוֹתַיִךְ	גּוֹלוֹתָיו	גּוֹלוֹתֶיהָ	גּוֹלוֹתֵינוּ	גּוֹלוֹתֵיכֶם	גּוֹלוֹתֵיכֶן	גּוֹלוֹתֵיהֶם	גּוֹלוֹתֵיהֶן
PARTICIPLE PASSIVE. sin. mas.	גְּלוּיִי	גְּלוּיְךָ	גְּלוּיֵךְ	גְּלוּיוֹ	גְּלוּיָהּ	גְּלוּיֵנוּ	גְּלוּיְכֶם	גְּלוּיְכֶן	גְּלוּיָם	גְּלוּיָן
sin. fem.	גְּלוּיָתִי	גְּלוּיָתְךָ	גְּלוּיָתֵךְ	גְּלוּיָתוֹ	גְּלוּיָתָהּ	גְּלוּיָתֵנוּ	גְּלוּיַתְכֶם	גְּלוּיַתְכֶן	גְּלוּיָתָם	גְּלוּיָתָן
pl. mas.	גְּלוּיַי	גְּלוּיֶיךָ	גְּלוּיַיִךְ	גְּלוּיָיו	גְּלוּיֶיהָ	גְּלוּיֵינוּ	גְּלוּיֵיכֶם	גְּלוּיֵיכֶן	גְּלוּיֵיהֶם	גְּלוּיֵיהֶן
pl. fem.	גְּלוּיוֹתַי	גְּלוּיוֹתֶיךָ	גְּלוּיוֹתַיִךְ	גְּלוּיוֹתָיו	גְּלוּיוֹתֶיהָ	גְּלוּיוֹתֵינוּ	גְּלוּיוֹתֵיכֶם	גְּלוּיוֹתֵיכֶן	גְּלוּיוֹתֵיהֶם	גְּלוּיוֹתֵיהֶן

TABLE XVIII.—VERB ע״ן WITH SUFFIXES.

	Plural.					Singular.				
	3. fem.	3. masc.	2. fem.	2. masc.	1. com.	3. fem.	3. masc.	2. fem.	2. masc.	1. com.
3. m.	שָׂמָן	שָׂמָם	שָׂמְכֶן	שָׂמְכֶם	שָׂמָנוּ	שָׂמָהּ	שָׂמוֹ שָׂמָהוּ	שָׂמֵךְ	שָׂמְךָ	שָׂמַנִי
3. f.	שָׂמָתַן	שָׂמָתַם	שָׂמַתְכֶן	שָׂמַתְכֶם	שָׂמַתְנוּ	שָׂמַתָּהּ	שָׂמַתּוּ שָׂמָתְהוּ	שָׂמָתֵךְ	שָׂמַתְךָ	שָׂמָתְנִי
2. m.	שַׂמְתֶּן	שַׂמְתֶּם	—	—	שַׂמְתָּנוּ	שַׂמְתָּהּ	שַׂמְתּוֹ שַׂמְתָּהוּ	—	—	שַׂמְתַּנִי
2. f.	שַׂמְתִּין	שַׂמְתִּים	—	—	שַׂמְתִּינוּ	שַׂמְתִּיהָ	שַׂמְתִּיו	—	—	שַׂמְתִּינִי
1. c.	שַׂמְתִּין	שַׂמְתִּים	שַׂמְתִּיכֶן	שַׂמְתִּיכֶם	—	שַׂמְתִּיהָ	שַׂמְתִּיו שַׂמְתִּיהוּ	שַׂמְתִּיךְ	שַׂמְתִּיךָ	—

3. c. p.	שָׂמוּנִי	שָׂמוּךָ	שָׂמוּךְ	שָׂמוּהוּ	שָׂמוּהָ	שָׂמוּנוּ	שָׂמוּכֶם	שָׂמוּכֶן	שָׂמוּם	שָׂמוּן
2. c.	שַׂמְתּוּנִי	—	—	שַׂמְתּוּהוּ	שַׂמְתּוּהָ	שַׂמְתּוּנוּ	—	—	שַׂמְתּוּם	שַׂמְתּוּן
1. c.	—	שַׂמְנוּךָ	שַׂמְנוּךְ	שַׂמְנוּהוּ	שַׂמְנוּהָ	—	שַׂמְנוּכֶם	שַׂמְנוּכֶן	שַׂמְנוּם	שַׂמְנוּן
Inf.	שִׂימִי	שִׂימְךָ	שִׂימֵךְ	שִׂימוֹ	שִׂימָהּ	שִׂימֵנוּ	שִׂימְכֶם	שִׂימְכֶן	שִׂימָם	שִׂימָן
Imp.	שִׂימֵנִי	—	—	שִׂימוֹ שִׂימֵהוּ	שִׂימָהּ	שִׂימֵנוּ	—	—	שִׂימֵם	שִׂימֵן
	שׂוּמוּנִי	—	—	שׂוּמוּהוּ	שׂוּמוּהָ	שׂוּמוּנוּ	—	—	שׂוּמוּם	שׂוּמוּן
Fut.	יְשִׂימֵנִי	יְשִׂימְךָ	יְשִׂימֵךְ	יְשִׂימֵהוּ יְשִׂימֶנּוּ	יְשִׂימָהּ	יְשִׂימֵנוּ	יְשִׂימְכֶם	יְשִׂימְכֶן	יְשִׂימָם	יְשִׂימָן

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TABLE XIX.—VERB DOUBLE 'ע WITH SUFFIXES.

Plural. 3. fem.	Plural. 3. masc.	Plural. 2. fem.	Plural. 2. masc.	Plural. 1. com.	Singular. 3. fem.	Singular. 3. masc.	Singular. 2. fem.	Singular. 2. mas.	Singular. 1. com.	
סַבָּן	סַבָּם	סַבְּכֶן	סַבְּכֶם	סַבָּנוּ	סַבָּהּ	סַבּוֹ סַבָּהוּ	סַבֵּךְ	סַבְּךָ	סַבַּנִי	3. m.
סַבַּתָּן	סַבַּתָּם	סַבַּתְכֶן	סַבַּתְכֶם	סַבַּתְנוּ	סַבַּתָּהּ	סַבַּתְהוּ	סַבַּתֵךְ	סַבַּתְךָ	סַבַּתְנִי	3. f.
סַבֹּתָן	סַבֹּתָם	—	—	סַבֹּתָנוּ	סַבֹּתָהּ	סַבֹּתוֹ	—	—	סַבֹּתָנִי	2. m.
סַבֹּתִין	סַבֹּתִים	—	—	סַבֹּתִינוּ	סַבֹּתִיהָ	סַבֹּתִיו	—	—	סַבֹּתִינִי	2. f.
idem	idem	סַבּוֹתִיכֶן	סַבּוֹתִיכֶם	—	idem	idem	סַבּוֹתִיךְ	סַבּוֹתִיךָ	—	1. c.
סַבּוּן	סַבּוּם	סַבּוּכֶן	סַבּוּכֶם	סַבּוּנוּ	סַבּוּהָ	סַבּוּהוּ	סַבּוּךְ	סַבּוּךָ	סַבּוּנִי	3. c.
סַבּוֹתוּן	סַבּוֹתוּם	—	—	סַבּוֹתוּנוּ	סַבּוֹתוּהָ	סַבּוֹתוּהוּ	—	—	סַבּוֹתוּנִי	2. c.
סַבּוֹנוּן	סַבּוֹנוּם	סַבּוֹנוּכֶן	סַבּוֹנוּכֶם	—	סַבּוֹנוּהָ	סַבּוֹנוּהוּ	סַבּוֹנוּךְ	סַבּוֹנוּךָ	—	1. c.
סֻבָּן	סֻבָּם	סֻבְּכֶן	סֻבְּכֶם	סֻבֵּנוּ	סֻבָּהּ	סֻבּוֹ	סֻבֵּךְ	סֻבְּךָ	סֻבִּי	Inf.
סָבָּן	סָבָּם	—	—	סָבֵּנוּ	סָבֶּהָ	סָבֵּהוּ	—	—	סָבֵּנִי	Imp.
סֹבּוּן	סֹבּוּם	—	—	סֹבּוּנוּ	סֹבּוּהָ	סֹבּוּהוּ	—	—	סֹבּוּנִי	
יְסֻבֵּן	יְסֻבֵּם	יְסֻבְּכֶן	יְסֻבְּכֶם	יְסֻבֵּנוּ	יְסֻבֶּהָ	יְסֻבֵּהוּ	יְסֻבֵּךְ	יְסֻבְּךָ	יְסֻבֵּנִי	Fut.

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